

¶ Of the ende of
this world, and second com-
ming of Christ, a comforta-
ble and necessary Discourse, for
these miserable and daun-
gerous dayes.

1. Pet. 4. The end of al things is at hand, be ye
therefore sober, and watch vnto prayer

Luke. 21. Watch continually and pray, that
ye may be worthy to escape al these
things, that shal come, and that
ye may stand before the
Sonne of man



¶ Imprinted at London, nigh vnto
the three Cranes in the Vintree, for Andrew
Maunsell, dwelling in Pauls Church-
yard, at the signe of the Parot.
Anno Domini. 1577.

Office of

the Secretary of the

War Department

Washington, D. C.

September 10, 1918

General

My dear Sir:

I have the honor to acknowledge

the receipt of your letter of

September 8, 1918,

relative to the

subject of

RECEIVED

and in reply to inform you that

the same has been forwarded to the

proper authorities for their

consideration.

Very respectfully,

Very truly yours,

BrA 21-15-0 Sept 10-1918

To the most reuerend Fathers in Christ, Edmond by the permission

of almightie God, Archbysshop of Canterbu-
rie &c. and Iohn Bysshop of London, Thomas

Rogers wisheth the true felicitie of
this lyfe, and eternall happy-
nes by the comming
of Christ.



I was the saying of *Cambyfes*,
(reuerend, and in Christ most
honorable fathers) that Cities
would flourish well in prospe-
ritie, if the inhabitors of them
were watchfull, and still ima-
gined their enemies to be at
hand. That which he sayd,
for the prosperous estate of a
common weale, did our Sa-
uiour saye, for the happye succeſſe of all Christians. And
both tende to shewe, that, whether wee respect the safe-
tie of our bodies here on this earth, or the saluation of
our soules in the kingdome of Christ, wee may not be
in our callings either idle, carelesse or secure. But yet,
such is our nature, we rather obey the woordes of *Cam-
byſes*, for temporall prosperitie, than the warning of
Christe, for eternall happynesse. Whereby it comes to
passe, that we haue commonly fayre bodies, but defor-
med soules: much goodes, but litle goodnes: and glo-
rious wee seeme in the sight of men outwardly, but o-
dious inwardly in the eyes of God. For it is harde to
finde a man (sayth *Aristotle*,) which in prosperitie is
not proude, disdainfull, and arrogant, of which sort are
they, whom strength, whom riches, whom clientes,
whom authoritie, whom fauour of men hath exalted.
And so inioying their hartes desire, they are of thys

Math. 24. 35.

Mark. 13.

Luke. 21.

Aristot. lib. 2.

Rhetor. ad

Theodecten.

cap. 10.

The Epistle Dedicatorie.

Psalm 10.

Proverb. 1.
psalm 73.

minde, that no aduerfitie can hurte them. And what is that: but as *David* sayd, The vngodly hath sayd in hys hart, tush, I shall neuer be cast downe, there shall no harme happen vnto me. But the sayrest Oke is soonest cut downe: the fattest Oxe is readiest for slaughter: and the felicitie of fooles, is theyr owne destruction. For how sodainely doo they consume, vanish, and come to fearefull ende: yea, euen as a dreame are they, when one awaketh.

Cardanus de
rerum varie-
tate.

As our Sauour thought the doctrine agaynst securitie, most profitable for his Disciples, and all mankind: So hath his faythfull seruant the Author of this booke, supposed the same most necessary to be spoken of, in these miserable dayes. And this was the cause and ende wherefore this Treatise was first written, namely, that by reciting the signes and tokens of dangers imminente, and of the worldes destruction, he might draw the wicked from securitie, and driue them to a care of godlynesse and vertue. A godly, zealous, and learned woorke, and gratefull, no doubt, to all good men. *Hippocrates* forewarned the *Grecians* of a greuous plague, which was nigh at hand, and for his good admonition he was honoured as *Hercules*, and obeyed as a God. The *Athenians* for telling them the perils which they were like to fall into, erected to *Berosus* a godlye Image, with a golden tongue. The *Grecians* to *Hippocrates*, and the *Athenians* to *Berosus* were neuer so bound, as all Christians to *Sehelicon*, for this learned booke. For herein the tokens of the ruine, not of one Citie, as of *Athens*: nor of one Countrie, as of *Greece*: but of all the world, are set downe. And here may be seene the wayes to preuent the destruction, not of body alone, as were those of *Hippocrates* and *Berosus*, but of body and soule from euerlasting paine in the pyt of hell. So that more cause haue Christians to be thankfull to this author, than were the *Athenians* and *Grecians* to both them, Notwithstanding

The Epistle Dedicatorie.

ding he desireth not (though his deserts be vnspcakable) to be honoured with the rites of *Hercules* (such idolatrie he abhorreth) nor to be kept in memorie with a glorious Image (such memoriall he misliketh) he onely craueth that Christians would weigh what is sayd, and loke to them selues: he seeketh the saluation of all, not hys owne glory. But howe soeuer he be esteemde of others, I trust your Lordships will like of this woorke: and so like it, that ye will allowe it: and so allowe it, that yee will both against the euill woordes of the enuious, and the captious tongues of malicious persons, willingly protect it. It pleased the Author, to chuse for Patrons, at the first, two noble Earles: but me thinkes, none so meet for defence thereof, being a Spirituall Discourse, as Spirituall men: and because it tendes to the cutting away of securitie, who better Patrons than they, whose office is to be vigilant, whereof they haue their names? And among Bishoppes, who fitter than they, whose authoritie is such, as none may better, and zeale so great, as none will sooner seeke, and promote the glorye of God? Wherefore I trust, both because it is diuine, your Lordshippes will vouchsafe: and because it was well accepted by two worthy men, (but yet Temporal) your honours wyll much more willingly allowe the same, being Spirituall. And that you may doo so, God, for whose glory it was first made, and is now translated, put into your myndes.

Your Graces, and Lordships most
humble, at commaundement,
Thomas Rogers.

To the vniuersall Church through-
 out the world, the most holy and chaste daughter
 of Sion, and entirely beloued Spouse of Iesus Christ
 the Sonne of God, King of all Kings,
 Health, and comfort in the holy spi-
 rit, and the speedie comming of
 her Bridegroom. &c.

Canti, Cant.



Palm, 51.

Pom, 8.

Am not ignorant (sweet Sion daugh-
 ter of the celestially Ierusalem, and en-
 tirely beloued spouse of Christe) in
 howe great miseries thou hast beene
 plunged nowe a long tyme, for the
 lacke of thy kinde and louing husbād,
 Which, notwithstanding thou art blacke
 and browne by reason of the extreme heat of the Sunne,
 and light of God the father, to which (as yet) thou canst
 not approche, yet only, withall his hart embraceth thee;
 as his friend, for fairnes, peereles: & as his wife, for beau-
 tie, surpassing. For thy blackenes, by his holy spirit, he
 hath turned into beautifulnes, and thy vnseemely spots
 of sinne, by his precious blood are now whit seen, and by
 his holy spirit he hath wōderfully adorned thee within,
 and endued thee with the holy Ghost, and the seale of
 beleefe, so that now thou canst not doubt but that he is
 both faythfull, and fauours thee with all his hart. And
 yet it greatly greeues thee that thy glory which thou wi-
 shest for, thy comfort, which thou hopest for, and thy
 King and bridegrome for whō thou so lokest, and lon-
 gest for, is so long from thee: And no maruel, for it is
 the propertie of a faythfull louer, not quietly to beare
 the absence, but ardently to desire the presence, the
 pleasaunt speech, and louing embracings of her belo-
 ued. And yet most of all it greeues thee to see the shame-
 lesse boldnes of that abhominable strumpet the whore
 of Babilon, which blusheth not to call her selfe the one-
 ly spouse of thy Christ: & to cal thee an harlot, to boast
 of her externall beantie, and to cast in thy teeth thy out-
 ward

To the Church.

ward deformitie : to bragge of her antiquitie, fame and glorious estate, and to tel thee of thy nouelty, pouertie, and miserie. Hence it commeth, that thou art no where in quiet from such taunts and chidings, nor thy members any where safe frō her bloodie persecution. Hence it is, that before the world, which is the Son of this naughtie hufwife, thou art contemned, hated, and afflicted: and she as the *Queene of heauen* is adored, loued, and aduanced : with her haue all nations committed fornication, and the Kings of the earth haue become frantike with Idolatrous wine of her poysoned doctrine. And hence commeth thy deepe sighes, thy mournfull countenance, and the intolerable vexation of minde which thou art in. Hence it is, that thou canst uot be mery. But comfort thy selfe, faint not (thou beloued of Christ (for thy husband for thy sake hath made her naughtines to be knowne, and she which was so loued, is now hated, and was glorious for her externall fairnes, is now become odious for her spirituall filthines. Haue patience therefore but a little while, and thou shalt see her to be of none accompt : for thy louer in whom thou delightest, shall bring her to such shame, as she shall not be able to shoue her head out of hell, when thou shalt be in glory with thy beloued.

Apo. 12.

Nowe wyl I make thee priuie, with whom this naughtypacke (which nowe is many wayes knowne to all the world) hath had to do, a long while since. First she left to fauour thee, and began to fancie the wicked doctrine of the Gentiles : her baude, and thy sworne enemy. Iohn a very friend of your husbandes, and most familiar with him, *Iohn* in his Reuelation did foretell, that immediately (after he had seene an Angell flying thorowe the midst of heauen crying with a loud^d voyce, Woe, Woe, Woe, to the inhabitants of the earth) from the other voyces of those three Angels, which were yet to sound, the fift Angell dyd first sounde, and he saw a starre falling vpon the earth

An Epistle

earth, which was the fall of the Popes holines, from celestiall, to earthly things, and hauing the keyes not of heauen, nor of *Peter*, (as he dooth vaynely boast) but of the bottomlesse pit, the pit of hell, Which when he had opened, there came out great abundance of Locustes into the earth, & had for their king, one whose name was in Hebrue *Abaddon*, in Greeke *Apollion*. To this wicked king did that whoore of *Babylon* plight her sayth, ioyne her selfe, and altered the name of the Empyre, so that at length the flourishing estate of the old Empire vanished, and he became the chiefe among al Christian kings. But what happened afterward? These Locustes, to wit, that infinite and horrible crewe of idle prelates, Priestes and Friers, with their abhominable king the Pope of *Rome*, whom *Paul* dooth call *τον υἱὸν τῆς ἀπολείας*, the sonne of perdition, ascended from hell, and brought with them not the pure doctrine of Gods word, but the poysoned leſſus of diuels, & so by the filthy smoke of false opiniōs, obscured the sonne of righteouſnesse, and infected the wholesome ayre of Christes Gospel. But now would you haue them better described? Forsooth they are for their intolerable pride, and threatnings, like vnto horses, prepared to the battaile: womens hares they haue, because they are in dealings light, in behauiour wanton: Lyons teeth, for their crueltie, shieldes as it were of iron, to note their obstinacie: In wordes they seemed curteous, and therefore they had the faces of men, but in deede they prooued villanous, and therefore they had in their tailes the sting of Scorpions. These made a noyse as it were of many wings, which noted the fame of the Popes holines, And these had power to hurt, and yet not al things, but onely men, and yet not all men, but those which had not the marke of God in their foreheads. And yet they could not plague at their pleasure, but in certayne monethes: and those not in Winter, but in Sommer. So thou seest O daughter of Sion, pure and vnspotted Virgin, to whom
this

To the Church.

this vile strumpet Rome, which according to *Sybil's* prophesie is become Rume (that is, violēce or crueltie) hath coupled her selfe, with whom she hath played the harlot, and is become drunken with the bloud of Martyrs, sitting vpon that seueri headed beast horrible in sight, in deede most cruell.

Laq. lib. 7.
cap. 25.

Now marke I beseech thee, and call to mynde the woordes of thy beloued, which gaue his Apostles to vnderstand, that before his comming, (meaning before he celebrates his marriage in the kingdome of his almighty father) the sound of the Gospel as it were by a Trumpet, should be heard throughout all the world, that so, both the number of thy friendes might be greatly multiplied, and this child of perdition by the final end of all things, and his famous comming, vtterly abolished. Which things to thy comfort thou mayst perceauē to be come to passe already, euen about the sixt houre or midle of the sixt day, or six thousand yeare of the worldes creation, Thou seest how the voyce of the Gospell hath sounded in al quarters of the world, thou seest how that sonne of perdition with the whore of *Babylon* sitting vpon a purpled and bloody beast, is by the breath of Gods word confounded: thou seest also (which is most to thy glory and their perpetuall prayse) how the kings of the earth (which were sometime the tenne hornes and vpholders of that beast, by whom she receiued both such aucthority that she might persecute, and such titles, that she was honored as a Goddesse, and reuerenced as the Queene of heauen) thou seest I say, whom they dyd honour as a Queene, how they doo hate for a Queane: and whom they did reuerence lyke a Goddesse, how they renounce as the greatest enemy to godlines: and whom they dyd by an ignorant zeale enrich with all things that myght cause her to be in the sight of all men glorious, how they worthily impouerish, and endeavour by all meanes to make her odious. So that the number is great which

Math. 24.

A i.

knowe

An Epistle

Isa. 9.

know and confesse thee to be the true and faithful spouse of Christ. Which, God graunt as they in mouthes confesse to fauour thee, so in manners they may expresse Christianitie, and as they speake well, so at no tyme they may be seduced either by the vayne pleasures of this world, or by subtile snares of the diuel from louing thee. Wherefore tryumph now thou daughter of *Sion*, reioyce daughter of *Hierusalem*, thou daughter of peace reioyce. For behold thy husband the King wil come, thy fauour wil come: to thee, and that certainly, and shortly he will come but not poorely, and like a seruant as before, but like a Soueraygne, like a King of al Kings, in maiestie triumphing, in much glory accompanied with Archangels, and all the hoast of heauen, in the Clouds he wil come, that so he may be reuenged vpon his enemies, and headlong cast that harlot, and that King of Locustes the sonne of perdition, the image of the beast and false Prophet, into that burning fornace of vnquencheable fire: but his chiefeft comming shalbe to draw thee vnto him, and to bring thee into his bed chamber where all sorrow and fighting layd a part, thou shalt inioye the pleasant speech, and sweete embracementes of thy louing husband, and shalt be bewtified with al celestial benefites which haue been appoynted for thee since the beginning of the world. Which being so, I thought nothing would be more gratefull vnto thee nor better recreate thee in these thy troubles, than to learne some certaine tokens, and heare infallible tidings of thy husbandes returne. The consideration whereof, hath caused me for your comfort by writing to place before your eyes such vndoubted signes of his comming, although I wyll not take vpon me to tell the very houre, day, and yeare (which is knowen to God alone) that easely you will beleue and perswade your selfe that it will not be long before he come: this daye will he visit thee before the Sunne be set, of which the most part is consumed;

noon.

To the Church.

noone is past, it is now one of the clocke, & therfore his
comming must needes be nygh. These and such lyke
things you shall perceyue to be handled in this booke.
Where I haue erred, amend the fault, and forgeue the
maker: (for to your iudgement I submitte mee) which
is the onely thing I desire, after I haue obtayned your
earnest prayers to your beloued, in my behalfe, that I
may accompany you in the faith, and spirituall blessings,
with which in Christ through the meere grace of
God the father you are especially adorned: and that
with you I may haue the same communion of all
celestiall benefites, and be partaker of the king-
dome of Christ, and God the father. Fare
you well, and God graunt you nowe
and euermore the quietnesse of mind,
and perpetuall delight, with euerla-
styng comfort in Christ, by the
holye Ghoste. Amen.
From Emden,

A.ii.

THE PREFACE.



Among al synnes, none is more odious before God, then is incredulitie: doubting both of diuine promises and threatnings, notwithstanding that the world and hypocrites (placing all religion in external behauiour & ceremonies, think the contrary. Because that frō that, do spring al synnes, of doubting both of God, & in God, and al wickednes els what soeuer: so that we may wel affirme, mistrust to be the cause of all euils. For who is there so extremely mad, that willingly would defile hymselfe with any synne; if he gaue sufficient credite to these words of Christ: Come ye blessed of my father. &c. Againe: Depart from me yee accursed, into that eternal fire which is prepared for the Diuell and his Angels: Or to those words of Paule, where he sayth: We must all appeare before the tribunall seate of Christ: that euery one may beare away those things which he hath in his body done, according to that which he hath committed, be it good or bad. Wherefore of these may certaynly be gathered, that none of them beleene eyther the sweete promises of God, or seuerer and horrible threatnes, which stubbornly resist his commandments, and do not obey them. For it cannot be that either beleeuers should lyue after the flesh; or lyuers after the flesh, should be beleeuers: because, not beleeuers, but lyuers after the flesh, shall dye. And of this we haue a manifest example in that rich man, crauyng of Abraham, that he would send Lazarus to his five brethren, to warne them, least they came into that place of torment. By which no doubt he would signifie, that they would more esteeme the aucthoritie of Lazarus commyng from the dead, then Moses and the Prophetes. And therefore what marueyle if he contemned charitie, when he cared not for sauh? That when he flowed with such abundance of all things, yet nothing at all fauoured poore Lazarus lying miserably before hym? And therfore, because he was without sayth and charitie, beyng departed from this world, was cast headlong into hell. And as this unbelieve is the very spring of synne, and of all vngratulations the gulfe, in which, all vnregenerated

Matth. 23.

2. Cor 5.

Rom 8.
Luc. 16.

THE PREFACE.

nerated are drowned: so contrarywyse, true and Christian sayth (by which we haue a sure trust to Gods mercy, and free remission of our sinnes, promised to vs through the merites of Christ the sonne of God) is the linely fountaine in Christ, by the helpe of the holy ghost, of lone both of God and our neighbour, and it is (at one woorde) the cause of all spiritual good, which followeth her as necessarily as heate doth fire. Because it is meete (if beleeuers liue after the spirite) that the holy ghost stirre in the like motions, to hym selfe. But yet alas, great infirmities and weaknesse is in the faithfull, although regenerate, so that not seldome they stande in doubt of Gods promises, and therefore haue great neede of proppes, to keepe them from falling: for we are more delighted with apparant and present things, than with future and inuisible. For naturally those things which are object vnto vs, doo more moue our senses, than those which are of faith, which is the substance of things to be hoped for, an argument of things not appearing, whose little sparke sometyme appeareth in vs, and is much to be raised by the woord of God, that it may the more increase, and quicken our dead members with the heate of the holy Ghost. Also in our greatest temptations, and most cruell persecution, the Diuell, togeather with our vile flesh, bring great doubts into our myndes, of the promises of God, especially when we behold the vngodly to liue in this world in all pleasure, to their hartes desire, ioyfully: which thing that kingly Prophet Dauid in his Psalmes dooth at large and plainly teach vs. And therefore the miseries of this lyfe are the more easily borne, when we doo as it were behold the ende of them before our eyes. Of which it commeth, that to the godly (truely thinking themselves to wander in this world, not to liue in their owne country) the remembraunce of these euylles is pleasant, and is a great comfort in all miseries, to thinke by death, in that last commyng of Christ, at the length, that they shal haue a most free entrance into that celestial Hierusalem. sweet, and eternal Countrey, of which in a most assured hope by sayth, they know them selues citizens.

Hebr. 11.

Psalm. 73.

THE PREFACE.

Wherefore I haue thought it very expedient, by certaine arguments, to set against all infidelitie, the doctrine of the Prophetes and Apostles, concerning the last comming of Christ to the vniuersall iudgemēt, before which, in the ruine of this wretched world, shall in a moment appeare the resurrection of the flesh, and a sodaine change of all men liuyng. So that all mistrust and unbeliefe, the Quagmyre of all maner of wickednesse (in which many men lye in great slumber, and sleepe securely) may earnestly be cast away, true fayth in diuine promises may be raised, our hope of attaynyng an happy life, and deliuerance from all troubles, may be nourished, and we the more vigilant, least upon a sodaine, that great day of the Lord (horrible to the vngodly, but to the godly comfortable) vna-ware oppress vs, and the spouse find vs sober wyse, and prepared to the feast, not without oyle in our Lampes. For his cō- ming in this last age of the world, without doubt is not farre, & maketh great hast, and wyll not (as many suppose) linger.

The argument
of the booke.

Wherefore, in this litle woork, I haue determined by some euident places of the Scripture, first to proue, that there shalbe one day a generall destruction of this world, and an vniuersall and last iudgement of our Lord Iesus Christ the sonne of God, in which all the promises of God shall to the uttermost be fulfilled, and his great threatens shall take effect. Then by the testimonies of holy Scripture we wil shew, that the age of this world shall not be more then sixe thousand yeres: & that the sixt thousand (in which we now liue, whose tyme is more than halfe past) because of intollerable wickednesse, and shamelesse securitie of men, shal not be fully finished. And to this shalbe added certaine singuler signes, by course of tyme and yeaeres, woonderfully agreeing with the inclinations of the Starres, (if credit may be geuen to Mathematicians) which things notwithstanding I referre to the iudgemēt of the Church and doctors of more discretiō. Last of all, certain proofes out of Scripture shalbe brought of the maner of Christ his cōmyng, & of the effect of the last iudgemēt. with an exhortatiō to watch- fulnesse, for that most ioyful comming of our bridegrome.

Of the second comming of Christ, fol. 1.
a comfortable discourse.

*That there shalbe a destruction of
this world, a resurrection of the fleshe, and a
general iudgement of al mankind.*



Specially (setting apart all other darke significatiōs of the worlde, which in holy Scripture are to be founde euery where) in this place talking of his destruction, we take the same (as *Aristotle* doth in his booke of the world) for a knitting together of celestiall and inferiour bodyes dis-

posed by Arte, which dooth contain liuing creatures, and all other things which are ingendred, and remaine in euery part. And because in the same is to be seene a wonderful shewe, therefore do the *Latines* very wel take his denomination from *sayrenes*, so that they call the world as the Grecians doo, *κοσμος*, a goodly shew or ornament, from the perfect excellencie thereof, as *Plinie* writeth: which woonderfull peece of woorke (as appeareth by the manner of his creation, and holy Scripture dooth playnely and sufficiently auouch the same) was only to that ende builded, that it should be a house or dwelling place for mankind. For when our most mighty and eternall God by his woord of power had created of nothing all things, as well senslesse, as hauing life, at length he made *Adam*, whom he appoynted Lord of all creatures, and possessor of *Paradise*, situated in the midst of this goodly and glorious world: & fashioned him also
vpriht

Of the second comming of Christ,

vpright, and innocent (according to his owne likenesse) that the Lord God of him might worthely be worshipped. Here the vnspeakable loue of God towards mankind, is most diligently to be considered. For if the Lord God for our sakes hath erected this famous and excellent piece of worke, to be an abiding place for mankind, of which he would gather to himselfe a perpetual church, how fayre and glorious shall we thinke that euerlasting Temple to be, which he hath prepared for his elect in Christ, and for his heauenly and celestiall warriours? In which place we shall enioy the sight of our euerlasting God, and shall knowe hym in maiestie and glory euen as he is. Truly no comparison of excellency betwene these, can so much as in imagination be conceyued, although the beautie of this world and vniuersity be such, as mans wit cannot sufficiently thinke of the same. Because as between the creature and the creator there is no equality, so great is the oddes between visible things created, and supercelestial, to vs altogether inuisible, where the sonne of God with all Saints, in the circuite of all Angels with God the father, hath his eternal seate and continually abiding. But all men through the fall of *Adam*, are become vnworthy of that place which was appoynted for *Adam* being pure from sinne and vnspotted. Neither had the world any more borne him according to this immutable sentence of God (*At what tyme thou shalt eate of the tree of knowledge of good and euill, thou shalt dye the death*) had not that ouer mercifull God through his deepe & secret counsaile, receyued him & al the elect into fauor by the promised seed of the woman, by Christ the sonne of God, which was to come in the flesh. And therefore if the world haue hitherto, and as yet shall continue, it is only done for their sakes which are chosen in Christ: whose number being full, the world of necessitie must fayle, and fall downe flat: for which cause the Lord hath a certayne tyme of the worlds destruction: because
by

by the sinne and wickednes of vngodly men being mar-
 ueilously polluted and accursed, it dooth together with
 all other creatures (as Saynt Paule sayth) subiect to the Rem. 8.
 same corruption, desire a deliuerance from euill. And
 therefore that this vniuersall world may be brought to
 his former integritie, it must of necessity be consumed
 and burne with fire in the comming of the Lord, as Efay, 66.
Efay witnesseth, saying: Beholde the Lord will come in fire, and
 his chariot shalbe like a whirlwinde, that he may render his
 indignation in heate, and his correction in flames of fire: be-
 cause the Lorde will iudge in fire. And 2. Peter. S. Peter sayth: The
 day of the Lord will come like a theefe, at which tyme the
 heauens with great speede shall vanish, the Elements with
 that heate shalbe dissolued: and the earth with all contayned
 in the same, shalbe consumed with fire. No marueile then
 though Ethnikes and most famous Philosophers
 following the deuises of their owne brain, straungers
 altogether, and ignorant in scripture, haue had very ma-
 ny prophane cogitations of the world. Aristotle. Aristotle the
 Prince of Philosophers, dreameth that the world neuer
 had beginning: because (as he saith) the gods in this in-
 finite eternitie haue not been idle. But Plato in Ti-
mao. Plato being of
 another mynd, wil that the world was made, yet he thin-
 keth the same to be *Animal immortale*: A creature which
 shall not dye, but remayne for euer: Plinius nar.
hist. lib. 2.
cap. 1. Plinie beleeueth the
 world to be an eternall and vnmeasurable godhead,
 neyther begotten at any tyme, nor shalbe destroyed. O-
 thers (as Epicures) imagin that there is not one world
 onely, but infinite, wherof some take place, as others a-
 uoyde. Plato in
Atlantico. Plato also iestingly saith, that before nynethou-
 sand yeares past, there was another manner of *Athens*,
 and farre better citizens.

Herodotus saith, that the *Egyptians* haue made men-
 tion of tenne thousand yeares and aboue, of the worlds
 continuance, and yet they haue obserued, that the places
 of the rising and going downe of the Sunne haue been

Of the second comming of Christ,

Saduces,

*Esay. 56.
Sapien. 1.*

twise chaüged, so that where now it falleth, there it hath risen twise, & hath twise there gone down, where it riseth now. But more woonderfull and execrable is it, that among the people of God should be such Saducies, and among Christians should be such men, which of set purpose, against the manifest woord of God dare boldly say and perswade the selues, that the world neither had beginning, nor shall haue end, that there shall be no resurrection of the flesh, no life after this life, no rewardes for well dooing, no punishment for sinne: & that the world, as it is now, so hath it been, and shall continue for euer. which kind of men are plaine *atheists*, men which neither beleue there is any God, or diuine prouidence at all. And I feare me, the most part of mankind (such as are called in the holy Scripture, worldly mynded, and carnall, although they seeme neuer so spirituall, catholike, and would be counted Gospellers) by the like fictions, and dayly suggestions of the Diuel (although not so wilfully) flatter themselves, & gladly would be brought into that opinion: that so in a desperate securitie they may spend their dayes, and augment their impietie.

*Diuers profes
out of the
worde of
God.*

1. Cor. 15.

Against which apparant dotage, & wicked cogitations of naughtie men through want of true knowledge, by the instinct of Satā, and corruption of the mind of man, it standes vs vpon to arme our selues with the worde of God, and confirme our consciences by the testimonies of Christ, of the Prophets, and Apostles. The holy scripture in many places dooth playnly tell vs, that one day the sonne of God Christ shall come to iudge the quicke and the dead, all flesh shall rise, and the world shall be consumed with fire, as the aboue recited testimonies beare witness. To proue the resurrection of the flesh, very many proofes may be alleaged both out of the old & newe testament, But amongst al, the disputation of Paul may suffice vs, where by many argumentes he confirms the resurrection of the flesh, and copiously and sufficiently dooth

dooth also proue, that we must all stand before the try-
bunall seate of Christ, to receiue eternal rewards for our
deedes be they good or bad. And Christ sayth: Mar-
uell not at this, for the day will come in which all which
are in the graues shall heare the voyce of the son of God,
and those which haue doone wel, shall come forth to the
resurrection of lyfe, but those which haue doone euill,
to the resurrection of iudgement. To this purpose may
be recyted other infinite places of holy scripture, and al-
so the creede of Thapostles, *Nicene*, and *Athanasian*: But
I pray you what auailed religion, faith, hope, and that
great pacience of Christians in al their troubles, and cru-
ell persecutions, if this doctrine of the consummation of
the worlde, and of the comming of the Lord, with that
which belongeth thereunto, (which of all others maye
most absurdly be thought) were but a vaine imaginatio
of the Prophetes, of Christ and the Apostles, and of all
the Martyrs in the Church, when as no cause can be sup-
posed, which myght driue them to the loosing of their
fame, their goods, and their life? So that truth is so plain
& apparant, that a Godly & well disposed mynde makes
that a sure argument of the worlds decay. For these god-
ly men of all others in the world most miserable, suffred
those greuous and direfull things, not for the hope of
vayne glory, or desire of riches: but for the loue of Christ
through the secret motions of the holy Ghost, perswa-
dyng themselues that in Christe was hid the treasure of
true riches and eternall glory. Wherefore it behoueth
vs vndoubtingly to thinke theyr doctrine to be true &
celestiall, and not to proceede from their owne braine,
but to be deliuered vnto them by Christe, and his holy
spirit: and the rather, bicause Christ of himselfe doth say,
that he is the truth, and the life, and that he telleth vs
fro the bosome of his father: and the father saith (in the
presence of three Apostles) fro heauen: *This is my beloued*
sonne, in whō I am pleased, heare him: which voyce of god

Iohn. 5.

The testimo-
nies of the
Prophetes, of
Christ, and
Apostles, con-
firmed by the
blood of Mar-
tyrs.

Prooffe from
the testimony
of the holy
ghost.

Christian auc-
thoritie.

March. 17.

Of the second comming of Christ,

Iuc. 9. was also heard in Iordan when Iohn was baptising him.

Math. 3. This coeternall son of God, woold of the euerlasting father, creator of all things, our redeemer Christ, of set purpose taught his Apostles certain tokes of the worlds destructiō, & his comming to iudgemēt. And also in his last Sermōs (before he yeelded him self in our behalfe to the crosse) he playnly dooth as it were depaynt and set the same before theyr eyes, and counsayles them, and amōg the especially those which were to liue afterwards, to be watchful, sober, prepared, and ready, least in his terrible visitatiō (whose differing brings to much securitie to the reprobate, and condemned persons) vpon the sodayne they be entrapped, and as it were taken in the snare. Al which, *Matthewe*, *Marke*, and *Luke* doo abundantly set foorth. So that the truth teaching the same, nothing ought too bee more credible and certayne to a Christian man, then that the worlde (his full tyme being expyred the prouidence of God the eternall father so disposing the same) shall passe away: and that Christ our Lord shall come in the cloudes of heauen to the last and vniuerfall iudgement.

Math. 24. 25.
Marke. 13.
Luke. 21.

Proofes from
Prephesies.

Esay. 9. 11.
35. 40. 53.

Daniel. cap. 3.
7. 8. 9. 11.

The holy Prophets likewise haue by diuine inspiration foretold many things, of the comming of Christ in the flesh, of his doctrine, death, and resurrection, also of the chaunge of Empires, & of the ruine of many townes, all which are fully come to passe: so that now they may seeme not by euēt to haue foretold, but to haue drawne a true and certayne historie of these things. How liuely *Esay* dooth expresse the natiuitie, person, doctrine, miracles, death, and resurrection of Christ, it is well knowne vnto all, though but meanelly reade in the Scriptures. Likewise *Daniell* in many places seemeth not to haue prophesied, but orderly to haue written things already done of the continuall alterations of Empires, and of the comming of Christ, that well he may be called the great historiographer. Now what shal we say, Sith in these and

and all other things their propheties haue taken effect, and sith they by one and the same spirit haue signified of the second coming of Christ, in which he shal declare himself to be an eternal king of al kings & principalities, that these ought not to be finished? yes vndoubtedly: so that he shal put al kingdōs of the world vnder his feet, & shal hew the like a stone, which is cut frō the mountain. He appeared vnto king *Nabuchodonozor* without hands to bruse that great Image which offred it selfe vnto the king in his sleep: vnder which, according to the interpretation of *Daniel*, were figured al the empires of the world. And the same heauēly Prophet by the same spirit did foretel that God would rayse vp an euerlasting and perpetual kingdom, which al the Saints of God after iudgment shal possesse world without end. Now what let is there? why by like certaynty those things shal not be fulfilled which haue ben spoken afore, of the destruction of this world, & eternal gouernmēt of Christ: Sith that kingdom is perpetual, & not to be ouerthrown, prepared for the Saints of God frō euerlasting, as faith & Christiā Religiō do confirme. And from the same spirit of truth are these things vttered: Gods prouidence also is certayn. His eternal pleasure not changeable: and his power, which of nothing created the world, nothing is wanting. Where of those things none except either a mad man or possessed with some spirit, can rayse any doubt.

Daniel. 2.

Daniel. 7.

Besides, the eternal iustice of god the righteous iudge doth greatly exact, that euery man might be rewarded according to his deserts, of which must needs be gathered, that the states of good men must be glorious, of wicked most miserable. Which commeth to passe cleane contrary in this wretched world, where most commonly good and wel disposed persons are with troubles tormented, with banishment molested, with losse of goods vnpunished, and with al miseries ouerwhelmed: but the wicked are with delicious fare nourished, with goods inri-

Prooef from
the iustice of
God.

Of the second comming of Christ,

Psalme, 73.

ched, with offices preferred, and for authority honored. As *Dauid* in these wordes dooth bitterly complain: *My feet were almost gon, and my treadings had welnigh slipt: And why? I was greened at the wicked when I sawe them in such prosperitie: For they are in no peril of death, but are lusty and strong: They labour not like other men, neither are they plagued lik other folke: and therefore pride compasseth them as dooth a chaine: and they haue put on the garment of cruelty: Their eyes are swollen with fatnes, & they doo what they list: They mar others and speake marueilously, yea they blaspheme the most highest. And a litle after: Behold these vngodly prosper in the world, and enrich themselues greatly: and I said, the haue I clensted myne hart in wayne, and washed my handes in innocencie: All the day long haue I been punished, and chastened euery morning: yea, and I had almost sayd euen as they: but loe, then should I haue cōdemned the generation of thy children. And therefore there must of necessitie be another life after this, in which, according to the iust iudgment of god, euery mā must receyue eternal & worthy recompence for their woorkes, be they good or bad: eternall glory, or eternall infamie. Euen as *Dauid* also in the same Psalme to the comforting of himselfe and the Church, telleth vs in these woordes: Then thought I to vnderstand this, but it was to hard for me, until I wēt into the sanctuarie of God, then vnderstoode I the end of these men. Namely, howe thou hast sette them in slippery places, and wilt make them fall downe into desolation. O how suddaynly doo they consume, vanish, and come to a feareful end: yea eue as a dreame are they when one awaketh: Lord when thou raisest the dead, thou wilt despise their image And besides especially it agreeth to the diuine iustice (after all good workes or bad committed in this body) that al bodies knit with their soules, doo rise, and receyue that which they haue deserued. Which thing *Esay* most playnly dooth signify in this manner:*

Esay, 66.

All flesh shall come to worship before my face, sayth the Lord.

And

And they shall come forth and see the dead bodies of men, which haue done wickedly agaynst me: theyr worme shall not die, and theyr fire shall not be extinguished, &c. And Iob in plain words doth witnes, that those bodies which we now haue, we shall receyue again. For thus he saith: I know that my redeemer liueth, and that I shall rise in the last day from the earth, and shall be clad agayne with my skin, and in my flesh I shall see God, whom I my selfe shall beholde, and mine eyes shall see and none other. The (as Esay writeth) shall death be vitterly deliuered, and the Lord God shall wash away all teares from euery face, and wil take the reproch of his people from the earth, because the Lord hath spoken it. Neyther (as Iohn saith in his reuelation) shall there be death any more, nor weeping, nor cry, neither any more grieve, because the former things are past.

Iob. 19.

Esay. 25.

Apoc. 7. 21.

Proofes from
the diuine
truth,

Moreouer, the Lord God is not onely iust, but also truth it selfe. And therefore al those things which by the Prophets and Apostles through the instinct of the holy Ghost he hath reuealed touching the end of the world, the Resurrectiō of the flesh, the last iudgment of Christ, and the eternall life of the godly, and the eternal death of the wicked which is to come, shall so certainly come, as nothing ought to be more certayn vnto vs, notwithstanding that mans reason, and the doctrine of the Philosophers cannot sufficiētly cōceiue the same. For if he be truth, how can he lie? or sith al which hath been spoken afore of Christes comming in the flesh, of his death, and resurrection, of alteration of Empires, be sufficiently fulfilled: How can we otherwise thinke, but that these things which of the ruine of the world, and of Christes eternall kingdome reuealed vnto vs of our most mighty and blessed God, must likewise come to passe? Especially sith all which hath been spoken, was to no other end spokē, but to proue this: and the summe of Christian religion consistes in these things.

Which demonstration going before, and true testimonies

Of the second comming of Christ,

monies of holy Scripture, in my iudgement may suffice both to the strengthening of our sayth, and cutting of al doubting of that noble comming of Christ our Lord to iudgment, of the end of this sinfull world, of the glorious exhortatiō of his Church, and of the vtter damnation of the reprobate. Wherefore now I will endeuour by testimonies of diuine Oracles, probable reasons, and coniectures, to shewe that the world cannot passe the time of fixe thousand yeares.

That the world shall not endure about sixe thousand yeares.

August. in his
22. booke a-
gainst Ma,



Elias Prophe-
sie,

Ainēt *Augustine*, and many moe of anti-quitie, togeather with most learned men of our time, and my masters, excellentlie seene in al things, *Phillip Melancton*, and *Regner Predin*, a man of ripe learning & iudgement, Moderator of *Groningane*, haue beene of this opinion, that that Prophesie of *Elias* concerning the worldes continuance fixe thousande yeares, is without all doubt true, and to be credited. Notwithstanding that Prophesie is not to be read in the holy scripture, but in the bookes of the *Rabines*, as in the first Chapter, and first booke *Abodazara*. Also in the fourth part of the *Thalmudician* worke, in the *Sanhedrin* booke, and last Chapter of the same, and other places, where that is alleaged of the *Rabines* for the true saying of *Elias*. The words are these: Two thousand vaine, Two thousand the Lawe, Two thousand Christ. And for our sinnes which are many and marueylous, some yeares which are wanting shall not be expired.

By which saying, the world is notably deuided into three ages, or especiall courses, and dooth shewe both when Christ should come, and how long the state of this world

world should continue. Two thousand yeeres was the world without any lawes, ordeyned expressely by the woorde of God, which being finished, Circumcision, & afterwarde the Lawe was giuen, and a certayne gouernment, and true manner of worshipping of God, was instituted by the woorde of God. But about the middle age of the world, when as three thousande yeares were past, to wit, in the tyme of *Iosaphat* King of *Iuda*, and *Achab* King of *Israel*, did this diuine Prophete vtter this Prophecie, by which he did signifie the true and certain tyme of *Moses* gouernment, and of the comming of the *Messias* or sonne of God, which should manifest himself, preach, and be crucified of the *Iewes*. And he shewed, that almost a thousand yeares did remaine, before *Christ* should come and the Gospell begin to be Preached, and about two thousand yeares after his coming, the world should perish and come to nought. Now sith according to this Prophecie of *Elias*, the euent hath prooued two thousand yeres to haue been past before Circumcisiō, & manifesting the law, & two thousand also to haue passed when *Christ* came, (for vntill the thirtie yeare of *Christs* age, at which time *Iohn* did prepare the way to the Lord, & *Christ* began to accomplishe the will of his father, did the fourth thousande continue) it is to be thought vndoubtedly, that now in the old age of the world, the euent will aunswere to his Prophecie: and that as in the middle, and flourishing state of the world, God caried *Elias* by a fiery chariot into heauen, so in the ende and vanishing tyme thereof, he will exalt vs with him selfe into the celestially habitation, of which no doubt *Elias* was a figure constituted of God. But (as *Elias* saith) some yeres shalbe wanting. For the Lord God, because of wickednesse, shall hasten his comming, so that fixe thousande yeeres may not fully be expired. Which prophecie was vttered by *Elias*, through the holy ghost, and is no fiction of the *Rabines*, as are many things in those *Thalmudician*.

Of the second comming of Christ,

4. *Esdra*s. 4.

The iudge-
ment of Bib-
liander concer-
ning the
fourth booke
of *Esdra*s.

The answere
of *Vriell* to
*Esdra*s.

diciã books, & may in my iudgment, be cõfirmed by the
answere of *Vriell* the Angel vnto the demaũds of *Esdra*s,
although *Hierome*, and those which follow him, doubt
hereof. But *Theodore Bibliander* in the explication of *Esdra*s
his dreame, doth say, that *Hierome* dyd rather imi-
tate the rashnes of the Iewes, than probable reason. And
proueth by many most playne argumentes, this fourth
booke to be *Esdra*s owne booke, Propheticall, & diuine:
& saith: That marueil it is not though this diuine booke
(because it most Plainly telleth of the raigne, & chiefest,
lawful, and euerlasting kingdõe of Iesus Christ, & also of
the refusall of the Iewes, and conuerſion of the *Iſralites*
vnto Christ the Lord) be dispised of the blinded ſinagog
of the Iewes, which do wilfully ſet them ſelues againſt
their ſauour: and alſo addeth that this booke is yet ex-
tant in the Hebrue tongue, and was translated out of the
ſame. To this *Esdra*s (demaũding of *Vriell* the Angel,
whether the time paſt, be greater than the time that is to
come, or whether that which is to come exceed the time
paſt?) the Angel doth anſwere by two ſimilitudes: And
doth ſhewe vnto him firſt a burning fornace, and after-
ward, a watric cloud, & ſaith: Marke whether the fire do
ouercome the ſmoke, & the ſhowre the drops? or other-
wiſe? To whom *Esdra*s ſaith: I ſee Lord, that a very great
ſmoke doth paſſe away, I ſee alſo a great ſhowre to come
powring down but afterward, I perceiue the flame to o-
uercome the ſmoke & the drops the ſhowre. Then ſaith
the Angel: Now iudge of the continuance of the world.
Euen as firſt the ſmoke vanquiſheth the fire, & the drops
the ſhowre: ſo the yeres of the time paſt, ſhal exceede the
time which is to come. But now, according to the cõpu-
tation of yeres, it is euident that *Esdra*s liued about the
third thouſand and ſiue hundred yeere after the worlds
creatiõ, & a while after *Cyrus* death: from which time, a-
boue two thouſand yeres are cõſumed. Wherefore, we do
ſee this prophesie marueilouſly to agree with that of *E-*
lias

lias, and the end of the world to be nigh at hand.

Moreouer, bycause the holy scripture doth witnesse, that a thousand yeeres with God, is but as one day, & also that the Lord god fixe daies was occupied in framing the world, but the seuēth day rested: therfore *Melanctō*, *Osiander*, & others, haue put a great misterie in the same, and haue perswaded themselues, that from this number of dayes, that saying of *Elias* was borrowed: which me thinkes to be true, For euen as God in fixe daies made al things, and rested the seuēth: so by the ministerie of his word in this life, within the cōpasse of fix thousand yeres he will gather his Church, with which in the seuēth he will celebrate and keepe holy his euerlasting Sabbath. *Casparpencerus* thinkes *Orpheus* to haue been of this opinion, whose woordes *Plato* did thus recite:

Psal. 90.
2. *Peter*, 3.

Coniecture
from the fixe
daies of crea-
tion.

ἐκ τῆς ἐν γένεσι κατὰ παυσίτου καὶ καὶ μὴ αἰδῆς.

Although in al the sacred scripture there be no place as touching the determinatiō of any certain time, more agreeing with *Elias* Prophecie, then that answere of *Vri- el* vnto *Esdra*s: yet will we proue the same to be most true, by things alredy past, by the state of things present, & other tokens, as hereafter in their place orderly shalbe showen. Neither is it to be doubted, but that by the certain providence, predestination, & wisdom of God, all things for his glory, & the safetie of his Church be mar- uelously mainteined, & to far other purpose thē any mā can imagin. And therfore vnder the chief histories of the old testamēt, we see our most blessed & mighty God to haue hidden great Misteries to be types, figures, & shad- owes, of the life, death, resurrectiō, & raigne of christ, as the storie of *Abrahā*s offering of *Isaac*, of *Ioseph* the Patri- arch, of the brazen Serpent, of *Samson*, *Dauid*, *Ionas* the Prophet, which was three daies in the belly of a whale. & so likewise some other learned men, very probably haue reasoned, that *Henoch*: being frō *Adam* the seuēth, was a figure of the last iudgmēt, & of our ascēding into heauē.

Coniecture of
Henoch by
generation
the seuēth
from *Adam*.

Of the second conuening of Christ,

Elias.

For euen as the corporall death bycause of sinne forceably did raigne & beare sway ouer the fixe fathers of the Church, to wit, ouer *Adam, Seth, Enos, Kenan, Mahalalel,* and *Iared*, but vpon the seuenth, which was *Enoch*, could exercise no force or powet at all: so likewise by the space of six thousand yeres, which time the world, shal endure, death shall beare a swaye, but in the seuenth thousande, which shalbe the beginning of the celestial & euerlasting life, his force & sting being lost, he shal vtterly be abolished. To which thing *Iudas* in his Epistle had respect, which saith, that this *Henoch* the seuenth after *Adam*, dyd foretel of the last iudgmēt. Which iudgmēt is giuē of *Elias*, that he should be a type & figure of his own prophesie. And it is said, that as *Henoch* in generation, so *Elias* in cōputation of yeres, was the seuenth after *Adam*. For it is reported, that next vnto *Adam*, was *Methusalah*: next to *Methusalah*, *Sem*: to *Sem*, *Iacob*: to *Iacob*, *Amrā*: to *Amrā*, *Abia*: & to *Abia*, *Elias* the Prophet. Now if this accōpt of *Elias* be altogether true (as many do coniecture) there is no doubt but the lord god, would in his wōderful works declared to his Saints & chosen, haue many secret mysteries, that in the cōsideratiō of thē, we might be inflamed with desire of the celestial & most blessed life. Here let vs cōsider, that before the seuenth thousand yeare, we shalbe taken vp, to meete the Lord in the clouds, euen as *Elias* by a fire chariot and horses, was lifted vp to heauen.

1. Peter, 1
Hebr. 9.

Finally also the Euangelists and Apostles, cal the time frō Christs incarnatiō vntill the end of the world, the last houre, or last times. S. Peter saith: *Christ was manifested in the last times*. And to the Hebrewes Paule wryteth: *Christe once was offered in the ende of the world*. Neither is this time of the Apostles therefore called the last, bycause that certainly the ende of the world is at hande: but because, according to *Elias* distributiō, it is the last of the three ages of the worlde: (which without al doubt they respected.) Neither is it to be deemed, that this prophesie

phesie was vnknown to them, but rather that by reuelation of the holy Ghost, it was singularly renued : and therefore they cal in deede this last age of two thousand yeares, (in the beginning of which al prophesies and visions by Christ were to be fulfilled) the last times, and houre. These now be the testimonies, & coniectures, by which I haue studied to proue, (& haue satisfied my self) that this world shal not cotinue aboue the space of fixe thousand' yeares. Now follow those things by which I meane to shew, that the sixt thousand yeare shal not be expired,

That the world shall not endure fixe thousand yeeres.



Owe that the sixt thousande yeere shalbe shortned, it is apparant, and may be prooued for order sake, first, by those woords of *Elias* the Prophet, aboue recited, in this manner:
And for our sinnes which are many, and tharucylous, some yeeres whice are wanting shal not be expyred. Which woordes doo

not much disagree from those of Christ, where he sayth,
And except those dayes were shortned, all flesh should perish, but for the elects sake they shall be cut of. And although there peraduenture the lord doth properly speake of the ruine and ouerthrowe of *Hierusalem*, (as may easely be gathered by the circumstances of that place) yet may it seeme that he would speake the same of the vtter destruction of this world, because in that place he giueth certayne and most euident signes thereof, (of whiche

Of the second comming of Christ,

hereafter more at large) and also dooth foretell both of the ouerthrowe of *Hierusalem*, and by a certaine confusion of woordes, of the worlds destruction: so that for the perfect vnderstanding thereof, great iudgement is to be required. And bycause the former is a figure of that which is to followe, I perswade my selfe, that as well by the wordes of Christ, as by the prophesie of *Elias*, it may be gathered, that for the electes cause, those miserable dayes of the vtter ouerthrowe, and ending of this wicked world shalbe shortned, and cut of. Others by probable reason endeouour to proue the same, through consideration of the Sabbath daye, which is a true figure of the eternall Sabbath. For in the Lawe it was prescribed, that about the euening of the sixt day, the Sabbath should take his beginning. And therefore their coniecture is not vnlike to be true, which thinke that the eternal and superexcellent Sabbath of the Lord shall begin, not at the end of the last thousand yeere, but a little before. Here be some other coniectures brought forth, which willingly I passe ouer, & the rather, bicause I know them to be of no great force.

Coniecture
from the con-
stitution of the
Sabbath,

But those tokens are diligently to be marked, which Christ did fortell should go before the consummation of the world: that by them we may the more certainly thinke and perswade our selues, (time present, and tokens foretolde being compared together) that the end of the world hangs ouer our neckes. Among other signes (in my iudgement) the preaching of the Gospell is not the least, but most chiefly to be noted, as that by which all other tokens both going before, and following, in those wordes of Christ are known to be true tokens of his comming. The words of Christ telling vs how to know when the Gospell is preached, are these:

The preaching
of the Gospell,
the chiefest
sign of Christs
comming to
iudgement.

Math. 24,

And this Gospell of the kingdom shalbe preached through the vniuersal world, for a witness to all nations, and then shall the end come. By which words the son of God Christ dooth playnly teache, that about the tyme of the worldes destruction
the

the true and comfortable doctrine of Christ should be preached. By which is gathered, that the same was obscured, defaced, and almost not spoken of, by reason of false Prophets, before that time. And Christ said that in those dayes should arise many false Prophets, and by saying themselves to be Christ, should seduce many. Now what is more euident in these our dayes? Hath not the true & sincere doctrine of the free pardoning our sins by Christ, lien hid these many yeres, and vnder the tyranny of Antichrist marueilously been obscured? and the Pope arrogantly vaunted himselfe to be Christ, or at least his Vicar? What promising of pardoning sinnes, and redeeming soules out of their fained purgatorie, by their wicked Bulles and blasphemous Masse? What idolatrie in woorshipping, and impietie in receyuing Christ in the sacrament? Finally, what diuers & diuillish superstitions haue been practised, so well it is knowen vnto all men, that I neede not to reckon them. And now agayne by the vnspeakeable grace and mercie of God, we playnely perceiue such a cleare lyght of the Gospell to shine ouer the whole world, that in spight of the diuell and all his adherents, it castes his beames ouer all nations. And therefore what other things shall we looke for, but as Christ did foretel, a sodayne downefall of this wretched world? For if we reade eyther the holy Bible of God, or historicall bookes of prophane men, we shall finde that God hath alwayes followed the example of a righteous iudge, which before he condemne a man for his offences, will first accuse by witnes: so God, before he send plagues and punishment for our transgressiō, doth first put vs in minde of our wickednes, by preaching of the Gospell, & declaring his diuine pleasure: that by cōsideration of our disobedience, we may turne to the Lord by repentance, and liue. First we haue a notable example here in *Noes* preaching by which the lord God did first accuse the world of disobedience, before he drowned the same for lack of repētāce. So likewise he did not bring the
tenne

God doth first
accuse before
he condemne

Gen. 6. 7.

Of the second comming of Christ,

4. Reg. 17.

4. Reg. 24. 25.

Iosephus Ege-
sippus.
Iosephus E-
gyptus.
Dan. 6.

Orosius. lib. 7
Cap. 5.

tenne Tribes of Israell into captiuitie before he had sent *Esay*, *Osee*, and other Prophets to call them from iniquitie. The like a hundred foure and thirty yeares after, happened to the Iewes, when by the preaching of *Ieremie*, *Ezechiell*, and other Prophets of God, they would not beware of disobeying Gods maiestie. At the length many yeares being spent, our mercifull father God almighty, sent first *John* Baptist, after him Christ his onely begotten sonne, then the Apostles, to cal them to repentance, and to open the way to saluatiō in Christ, promised before by the Prophets, then performed, and willing to be receyued, if they would imbrace him. But they were so farre from beleeuing them, that theyr preaching they lothed, *John* they beheaded, Christ was crucified, and the Apostles either by shameful death cruelly murdered, or at least, by ill intreating miserably tormented. And therefore not vnderferuedly was that famous Citie of so infamous a people, by the Romanes vtterly subuerted, and the Iewes made a pray to their enemies, and odious to al the world: which shame of theirs and subuersion of their Citie (as *Daniell* before and our Sauour afterward did prophesie) dooth, and shall continue till the world haue an end. After this, *Paule* preached to the *Colossians*, *Laodicians*, and *Hierapolians*, but they contemned and cared not for his wordes: and therefore (as *Orosius* witnesseth) the earth opened and swallowed them vp. And hytherto also dooth that doctrine of *Paule* tende teaching that the wicked sonne of perdition should be discovered, and by the spirit of the mouth of god defaced, & afterward, by the glorious coming of the son of god vtterly destroied. Now who is that same desperate sonne sitting in the temple, as God himself, it is easy to be knowen: & how by the preaching of the Gospell hath been discovered, experience doth shew: and we hereafter at large will prooue, that he is, and hath of long tyme continued the Byshop of Rome.

Now

Now sith we behold his doctrine and authoritie by the force of Gods word to be so ouerthrowen, (as they are iudged almost mad men, which seeme any way to fauour him,) what other thing cā follow, but that God is ready to come vpo vs, & stands at our doores? And that not only his hauty courage shalbe abated, and his execrable crueltie altogether abolished, but also that the whole and vniuersall world, for all sinnes cōmitted since the beginning, be accused, and so condemned to eternal tormentes: because wickedly they haue contemned the grace of God offred vnto them continually, and wilfully refused to tast the sweetenesse of the Gospel, and forsake their sinnes and wickednesse by repentance.

Besides, Christ hath giuen many other signes and tokens of his comming: as rumors of wars, famine, pestilence, earthquakes, and that countrey shal rise against countrey, and that cruell persecution shalbe exercised: also that in those dayes shalbe signes in the Sun, Moone, & Stars. &c. All which cannot be tokens, vnlesse the preaching of the Gospell go before. For signes, except they be known, cannot be signes: because in all times, those aforesayd euils haue appeared either more or lesse, and therefore of theselues cannot be signes. But when all those euils immediately after the preaching of the Gospell, haue come on heapes abundantly vpon vs, & more than euer they did in any age long before vs, no doubt they do prognosticate and foretel vs, of the cōsummatiō of this most wicked world. Besides, that these tokens which Christ did recite, doo foreshewe the worlds destruction, & not the subuersion of the Tēple, it is apparant, because he saith, *that people against people, & kingdome against kingdome shall arise.* Which thing was not done before the destruction of Hierusalem, that euer I could reade. For then, what kingdome against kingdome? what people against people? what, and how great warres were then? At which we do not only see to haue been done, but also to our paine

Of other things following the preaching of the Gospel, Math. 24. 26.

An answer vnto certain objections.

Of the second comming of Christ,

feele them, besides more greuous things not yet heard of, but more to be feared, and circumstances bring vs to that minde, to thinke that more intollerable things are prepared to vex vs, both of Turke and Papist. And that also in the same place (as appeareth) the Lorde vnderstoode the last preaching, not the beginning of his Gospell, thereof it is euident, because by and by he adioyneth, that the Gospell beginning to shine euery where, a visitation shall come, and end of all things. Otherwise, if this place were to be vnderstoode of the first opening of the Gospell by the Apostles, no doubt this end had been come many hundred yeares agoe. Besides, the Euangelist returneth to the former question of the Temples and Hierusalems destruction, from whence he digressed. Peraduētūre also the Euāgelists haue confoūded these two, that not by the same wordes they might finish now that, now this particularly: because peraduētūre they were of this opinion, that they thought, that after the subuersiō of Hierusalem, should immediatly follow the destruction of the world: whose end (as Christ said) should be so sodain, as nothing could be more. But Christ our Lord could of his own accord disioyne those things, to make the dark for a time, which he would not haue to be knowē, & could make them manifest, when it were for his glory, and our profite, at a time conuenient.

But to make of those tokens foretold of Christ, any long discourse, it were a great labour, and peraduētūre tedious to the reader, because the thing it selfe, & experience do sufficiently proue, the signes after the manifesting of the Gospel, to haue been fulfilled, except only those in the Sun, and Moone, & other Stars, as yet haue not appeared, which Chryst dooth tell, should eyther shew them selues a little before, or in his very comming. The *Mathematicians* and *Astronomers* iudgement notwithstanding is, that in many hundred yeares past, were neuer seene so many Eclipses in the Sunne and Moone,

nor

nor yet so strange copulations of Planets, as wil appeare within fewe yeares : which no doubt are to threaten vnto vs daungers and miserable dayes , as hereafter shalbe shewed. Here I wyll not speake of the prodigious Comets , and Meteors, which many tymes haue been marked in this our age . Neyther will I call to minde the iudgement of Astronomers, and chiefe Diuines vppon that Starre, which within these three yeares , shewed her selfe certeine moneths together, as the very messenger and warner of Gods comming to iudgement: & the rather, because it seemed to be of the same nature & quality with that which foretold the birth of Christ the king of the Iewes, vnto the wise men : Also I wil in silēce passe ouer the straunge earthquakes, which in our dayes haue happened in many places, (as of late at *Ferraria in Italy*) and in *Friseland*, the nature of which Soyle is left subiect to the same. But (I beseech you) let vs call to our remembrance, all those euils, which as yet we do as it were behold and haue tasted , not heard of, doo see with our eyes, and to our great grieve suffer the continually. What a greuous pestilence and plague these manye yeeres, both with vs and in other places hath reigned , and tyrannically dooth exult ouer all persons , and bring very many to their graies , and according to the iudgement of the learned (which are in opiniō that it will and must continue yet moe yeares) wil dispatch many moe? What a long dearth of Corne, and great scarfitie of all things? What a multitude in the cause of religion , haue suffred the losse of life and liuing? What theft and robberyes on all sides, both on sea and land? What an infinite company haue in cruell fight been miserably slayne and murdered in *Fraunce, Flaunders, and Friseland*?

But I am troubled, and that greatly, to thinke on and recyte the calamities which *Friseland* by straunge and vnaccustomed ouerflowing of waters hath felte : especially by the two later , whereof one happened in the

Of the second comming of Christ,

yeare of our Lord .1574. the fourth of Nouember, in which men and beastes in number infinite, were drowned, and was of such a great depth as almost it might be called the *Frisian* flood . The other chaunced in a more dangerous and woorse tyme, three daies before the Feaste of Saint *Bartholomewe*, in the yeere of our Sauours incarnation .1573. the which in many places brought more hurt to many men, than the former, because by the same, all corne on the ground, and other fruite perished miserably, by reason wherof, great dearth and Penury ensued. So that in those Countreyes, it might well be sayd that those woordes of Christ were fulfilled, saying: *The people shalbe at their wits endes, at the roring of the Sea and salt Waters.* Wherefore let vs giue credite vnto those wordes of Christ, and let them be vnto vs for most certaine tokens of the suddayne commying of our Sauour to iudgement.

Luke. 21.

There are besides these, other signes of the oldnes of the world, and of his ouerthrow: because we plainly perceyue all things dayly to waxe woorse and woorse, and decrease in their vertue. The aire is oftentimes corrupt, sometime with vntimely showres, sometime with vnprofitable drynes, now with too much colde, nowe with extreame heate. The fruitfulness of the fielde is not such as it hath been aforetime: Riches and substance we see consumed: The Progenie of great and Noble men, wee perceiue dayly to be multiplyed, but their patrimonie is no whit encreased, but impayred by discord. By which it commeth to passe, that many great men and Lordes, bende all their cogitations to the oppressing of theyr poore Tenantes, and by often fines, and exactions, bring honest men to beggerie, and by the example of *Pharao*, make slaues of their seruauntes and subiectes: as though they were appointed of God, to liue, not for the defence of the good, punishment of the wycked, and preservation of iustice, but to them selues, and to pamper theyr

their bellies with good cheare, and theyr backes with braue apparell. And therefore do thole Empyres now shewe themselues to be as cancred and rustie Iron, which in tyme's past, were as bright Siluer, or glittering gold. But I doo not speake these things of true noble men, and good Princes, which doo exacte things necessary to the defence of the common weale, and for the conseruation of their Maiestie, which things without all controuerisie the word of God doth allowe them to haue. Now it is not to be doubted sith for the sinnes of the people such tyrannie is growen to the top, but these Pharaoes with the suddayn destruction of the worlde shalbe overwhelmed, euen as that Pharaο in persecuting the people of Israel, (which for a tyme he had with greuous yoke of slauerie oppressed) was with all his hoste drowned in the red sea. The reason is not vnlike, he is a figure, and the same God is now which then was, ready to deliuer his people from calamitie, and to take reuenge on the wicked, for their crueltie.

From Pharaes.
Example.

Exod. 14.

An other great argument of the worlds consummation, is, because al good arts and learning, haue these few yeeres been so contemned, and Vniuersities and scholes and scholasticall discipline (which are the causes and fountaynes of knowledge) almost in euery place come to decay. For God in this last age hath shewed his singular and marueilous goodwill towards mankind: especially (in that so great barbarousnes of our Predecessors, when all artes and liberall learning was hyd and knowen to fewe, the Latin tongue polluted (small cunning in the Greeke) by raysing vp some *Valla*, *Agricola*, *Erasmus*, *Melancthon*, and others, which with great study and paynes haue brought all sciences and knowledge of the tongues to their puritie, and deliuered vnto vs a more easie way to the attayning the perfect knowledge of them all: by which, almost all *Europ* is set free from rude barbarousnes. Afterward, when our most bounti-

Contempt of
knowledge.

Of the second comming of Christ,

full God had giuen vs such helps to the vnderstanding of the Scripture, by and by he set on fire the Beacon of true doctrine, which of al other gifts and graces of god, is, and ought to be imbraced as chiefeft.

All giftes at
the toppe of
perfection,

Contempt of
learning,

But by experience we see these giftes of long tyme to haue beene at the full, and now decrease. For not aduised iudgement, not that sharpnes of witte, not that great industrie, and exercise in studies are now, which haue been. To this dooth appertayne the marueilous contempt of all kinde of knowledge, especially of Diuinitie: *ὅτι οὐδ' ἐν πρῶτ' ἀλφίτα*. Also the small regard of godly and faythfull Ministers: by which they are brought to such pouertie, or almost beggery, that their wiues and children must be inforced to liue vppon almes. But what is the cause of this miserie? Is not that intollerable tearing and spoiling of Church goods the chiefeft? Is it not to be imputed vnto those Magistrates, whose care is such ouer Ministers, that they will not allow them abundance of worldly wealth, least happely by possessing much, they tast of coueteousnes the roote of al mischief, and so desire more? or els fal into ryotousnesse, and so become *Epicures*? Or if that be not in their mind, they doo imagin themselves to be such Lords of body and soule, as was of late that Romish Tyrant. This may very well without offence be coniectured, although it maye bee that their insaciabie desire of worldly promotion, which by riches without vertue may be gotten, is the roote from which so diuillish fruite doth proceed. How much better were it, if in these things a meane were obserued, and that Church men had wherewithall to lyue honestly wyth keeping hospitalitie, and if that which were thought too much for them, were Christianly bestowed eyther on those which liue in pouertie, or carefully reserued to some other good vse? For as plenty brings pride and hautines of mynde: so pouertie ingendreth contempt, not onely of Ministers, but of the

he Ministerie also, which being disdayned for lacke of preferment, mens cogitations are so turned, that rather they had to bynd theyr sonnes to some seruile occupation, then bring them vp in liberal instruction: by which must needs followe not onely the great scarcitie of learned men, but also greuous want of godly Ministers, and so consequently, the miserable estate, and overthrowe of the Church. Now what remayneth but that we certaynly perswade our selues, that these are playne and euident signes and testimonies of Gods great displeasure agaynst vs, for despising his Ministers, whose contempt, he neither can for his holynes, nor wyl for his iustice, suffer any tyme, as the manyfold miseries and plagues that be euery where, do shew vnto vs. And as the son of God Christ said before, that after the preaching of the Gospell, destruction should followe, I hope the tyme is so farre from being differred, that it will spedely come vpon vs. For it cannot be but that the prophesie of Christ should be true: which coulde not be, if those dayes of barbarousnes and ignorance of true religion (which we are like to fall into) were not by his speedy coming preuented.

Contempr of
the ministerie.

Moreouer, we should thinke the worlds foundation to be worne out, and the same to be falling vpon our shoulders when we sensibly perceyue our selues to liue in those dayes, whereof Christ foretold, saying: *The coming of the sonne of man shalbe as were the dayes of Noe. For then were men eating, drinking, marrying, and were married, untill Noe entred the Arke. And they perceyued nothing untill the flood came and overwhelmed the al: and such shalbe the coming of the son of man.* By which no doubt the lord would signify, that in the latter dayes there should be a marueilous securitie, wherby there should arise not only vnspokeable wickednes agaynst god, but also a lametabable disorder and confusion in commo weales for lack of discipline. Now if we wil copare time present with that which is

Math. 24.

Of the second comming of Christ,

is past, and set the manners of all men before our eyes, we shall perceiue wickednes to haue come to his ripenes, and to raygne almost without controlment. For (notwithstanding God through his vnspeakeable mercy in these latter dayes hath giuen vs his Gospel, whereby we should frame our affections according to his will and liue in vnitie and peace with all men according to his worde,) what desire of righteousnes, or zeale in religion is there to be found? Yea who is not in Christiannie eyther cold or carelesse? Many desire to be religious, & think they are so, if only for a fashiō they frequent sermons, and come to ordinary seruice and Ceremonies, supposing themselues in dooing so, to be sufficiently religious, although their hartes doo burne with desire of transitorie things, and they swell through the poyson of all vngodlynesse. Many also thinke they doo marueilous well, in making the doctrine of loue, peace, and vnitie, the occasion of stryfe, contention, and heresie. And suppose they doo serue God very well, if knowing some of a contrary opinion, though not in the chiefe poynt of Religion, they doo with woordes condemne them, and with curses commit them to the Diuels punishment: themselues in the meane while, in a certayne spirituall pride gotten through a vayne opinion of learning puffed vp, doo (resting vpon the auctoritie of others not with arguments answering to Gods word) take hart of grasse, their aduersaries oftentimes desending the better part, & more agreeable to the pleasure of the highest. And yet forsooth must this so great iniurie & shælesse reproch be called not the spirit of sinne, but a godly zeale. O dangerous dayes, and duilish behauiour. Some there be also which thinke wel of theselues, & would be numbred among the number of good Gospellers, because they haue learned without knowledg busily among their pots, to inueygh agaynst the papisticall superstition, themselves being vniust, theeuers, oppressors, and moste wicked.

red rousers : such as at this day men call the Guisians,
worfe (speaking after the maner of men) then ciuill Pa-
pistes. What should many wordes doo? We plainly now
perceiue greatest vice, for chiefest vertue to be counted:
and those men, through a fained shewe of simplicitie
to be most commended, which of all other for impietie,
ought most to be dispraised. For craftie and deceitfull,
are wise: couetous, good husbantes: prodigall, liberal:
and rich men are deemed the best men. These haue pro-
motions, and though by wicked meanes they attaine
them, yet, *dans clarus erit, fortis, iustus, sapiens, etiam & Rex:*
Et quicquid volet, as Horace said: The riche man shalbe
noble, valiant, vpright, wise, yea and king, and what he
will. And in another place:

Horace, lib.
Scim. 2.

*Aurea nunc vere sunt secula, plurimus auro
Venit honos, auro conciliatur amor:*

Horace, lib. 1.
Episto.

*Auro pulsa fides, auro venalia iura,
Aurum lex sequitur, mox sine lege pudor:
Scilicet uxorem cum dote, fidemque & amicos,
Et genus & formam Regina pecunia donat.*

Nowe are the braue, and golden dayes,
Nowe fame with golde we gaine:
And golde can shewe vs many wayes,
mens fauour to attaine.

By Golde we heare the Musick sweete,
and lawes we buie with golde:
Lawe seekes for golde, and straight (vnmeete)
our name by it is solde.

Yea wife with wealth, and faith, and friendes,
and kinne, with comely hewe,
Doth money Madame, Prince, and Queene
most mortall men endue.

And Boëtius.

*Vnde habeant cura est paucis, sed oportet habere,
Per scelus atque nefas pauper ubique iacet.*

Boëtius, lib. 2.
ante profana,
3.

Howe they do get fewe folkes do care,

End

but

Of the second comming of Christ,

but riches haue they must :

By hooke, or crooke, we daily see,
that weake to wall are thrust.

Those and the lyke vices haue Poets and Philosophers in theyr dayes, when wickednesse dyd but spring, (as themselues haue testified) reprehended. And therefore is our Lorde God earnestly to be desired, that all these euils by his speedie comming may take an ende. For although all maner of wickednesse in this age, haue ascended marueylous high, yet are they not so come to the top, but that more straunge vngraciounesse, and wonderfull deceytes, and more horrible confusions in common weales through euyl gouernment of the, may to the grieve and vexation of good men be seene, then euer were. For we see continually, that many through theyr cogging, prating, pryde, and flatterie, without all honestie, learning, or Christianitie, in hope of profit, and preferment, prickt thereunto, beate their braynes, and bend al their studyes, to be gracious in their eyes which sit in chiefe place aboue other men. By which it cometh to passe, that for a tyme they are wel accepted euen of the best : but good Princes can smell them out, and will banishe them their companie, perswading themselves that that friendship is not of continuance, whose ende and ground is not the setting foorth and encrease of vertue. Wherefore it is to be wished, that all Chrstian Princes would carefully commit these wordes of Christ to continuall remembrance, saying : *You shall know them by their fruite. Doo men gather of Thornes Grapes, or Figs of Thistels? And againe, A naughtie tree cannot bring forth good fruite.* For those wordes of Christ are to be vnderstoode not onely of false Prophetes, but also of all men, and especially of such as beare authoritie. And therefore ought a good Prince thus to reason with himselfe : what goodnes may be looked for at their hāds, whose delight hath alwayes been from their youth in wickednes? How
can

An admoni-
tion to
Princes.

Math. 7.

can it be, Sith vnto a vyle nature not regenerate with Gods holy spirit, a wicked custome & delight, as it were another nature, is adioyned? Is this mixture commendable? Nay truely: if to this diuillish behauour dignitie and honour (which seldome make vs better) be linked, what can be looked for els, but euen prodigious monsters, hurtfull to all men, and execrable before God? according to that: *Asperius misero nil est dum surgit in altum.* For their great preferment, is the greatest punishment that may be. And whether that,

(*Nulla fides pietasq; viris, qui castra sequuntur
Venalesq; manus: ibi fas, ubi maxima merces.*)

Lucan, lib. 4.

(No fayth nor feare of God haue they,

Which doo the warres pursue:

Their handes are giuen to sell and spoyle,

Their gayne they cal their due.)

Of *Lucan*, speaking of Warriours brought vp in spoyles and wickednesse, be altogether false: which vndoubtedly we beleeuie, hauing learned the same by readyng and experience, to be true: and yet in this place, we confesse the same to be spoken somewhat hyperbolically. Besides, how can they be profitable to their Princes, to their countrey faythfull, and carefull of keeping iustice and the lawes, which in all their lyfe, haue been faythlesse to the King of Kings, and so farre from a care of keeping of iustice, that they neuer had any sure knowledge of the same? What agreement or good mixture can fyre haue wyth water? Hotnes with coldnes? Equitie with vnrightheousnes? How can it be, that mé should haue a care of that coutries prosperitie, in which they are strangers, and is not their natie soyle? Agayne, can men drowned in voluptuousnes (whose studie is, *querere vt absument, et absumpta requirere certant*: to seeke that they maye spende, and stryue to fynde that naughtely is spent: *φιλάρχουσι, ή φιλαυτοι*, ambitious, and louers of themselves,) with honestie preferre the Princes prosperitie, before

Ouid. lib. 2.
fast.

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fore their priuate profit? And the common weales good, before their owne gayne? So that to place these men in authoritie, is it not to yeeld the simple sheepe to the crueltye of rauening wolues? These men O vertuous Princes (if stories of al times were noted) shoulde appeare of all troubles the authors in euery common weale, the ouerthrowers of euery kingdome, alwayes betrayers of their Princes: as might be proued by many examples, and those not farre fetcht, were it my mynde to fraught my booke with histories. Wherefore O ye Princes and rulers of the earth, which desyre (as in deede you ought) to be the parents of your people, vse greater heede, & more iudgement in choosing the which eyther shalbe of your counsaile, or beare authoritie in your names: for the common felicitie, dooth most redound to your glory. And also be you alwayes ready & prepared, then to gyue an accompt of your stewardship, when the king of kings (whose vessell is euery Monarch) shall come: of whose sodayne comming, out of the worde of God here I geue true and certaine tokens. For if then he shal espie his beloued sheepe (of which if but one be founde which was
Luc. 16. lost, the whole troupe of Angels do reioice) by your negligence and fault, to be committed as a pray to wolues and wicked beastes, euill shall it be with you: and then without all doubt in his rage, he will cast you headlong into hell and extreeme darkenes. The almightie God by his holy spirit and grace, graunt vnto all good Princes, and their counsaillers, wisdom and prudence from aboue, that in deede they may be the good lightes, both in establishing that which is profitable for their people, and executing of iustice: and preserue, defend, and keepe them, and all his elect from vtter destruction, to the glory of his name and felicitie of his Church. Amen.

Finally also, out of the seuenth Chapter of *Daniel*, a notable coniecture of the suddaine coming of the sonne of God, may be taken: For in that Chapter, be describ-

bed

bed foure Monarchies of the world, and where, and in what Nation they shall be from time to time, vntill the resurrection of the dead. By which, the endes of the ages of this world may after a sort be noted. But these Monarchies beyng destroyed, there shall spring (sayth *Daniell*) a mightie kingdome, myghtier than those immediately before him, and shal change the religion of Christ, and shall haue wonderfull successe, and shall wage battayle with holy men. Nowe what kingdome he vnderstandeth it is apparant by the euent, which is the Turkish Empyre. But (as the Prophet sayth) *Putabit quod possit mutare tempora. &c.* He shall thinke that he is of power to alter tymes and lawes: but iudgement shall come, and he shall be taken away, his power shall be weakened, and come to nought. These wordes doo playnely yenough declare, that an alteration sodaynly shal be in those dayes, when the Turkish Empire dooth come to the highest, and promyseth himself an euerlasting dominion ouer all the world. And strayght way shall that most comfortable day shewe it selfe, in which the sonne of God shall rayse the dead, and render to his Church life, and eternall glory: but the wicked he shall cast headlong into euerlasting torments. With this prophecie let vs compare the times of our predecessors, and our owne together, and we shall evidently perceiue the Turke to haue preuayled mightily agaynst the Christians, and to possesse not onely all Asia, but also a great peece of Europe. And (that I may vse the wordes of *Lactantius*) *Verè vorauit omnem terram, leges novas statuit, Rempublicam suam fecit, nomen Imperij, sedemq; mutauit.* That is: the earth he hath deuoured, newe lawes he hath established, the common weale is to himselfe appropriated, the name and seate of the Empyre he hath chaunged. Also what successe within these few yeeres he hath had, it is well knowen. A great part of *Hungarie* he enioyeth: from the *Venetians*, he hath taken *Cyprus*: now from the King of *Spayne*, *Tunetum*: and (as I heare) what-

Of the successe
of the Turke.

Daniel, 7.

*Epito. diuinar.
instit. Chap. 1.*

Of the second comming of Christ,

soeuer he hath enioyed hytherto in *Africa*, is taken frō others : and as yet he is in armour, with all warlike prouision, with ship and souldiour prepared against the Spanissh king, & threatneth vtter destruction to al the world. And therefore we doo playnly perceyue, the state of these tymes marueilously to aunswere vnto the Prophecie of *Daniell*. And it appeareth (if by probable reasons any thing may of lykelyhoode be gathered) that the Turke through the ciuill dissentions of people, and continuall warres of Princes, to the ouerthrow of the Gospel by the Popes setting on, wil subdue all kingdomes. But (I trust) the Lord God by his speedie comming, will bryng to naught these endeouours of Turke and Pope against hys Churche, and will cast that beast with the little horne, which hath myghtely encreased, and all those vngodly and dragonissh kingdomes arising from the sea, and that false Prophet, into that fornace which burneth wyth fire and Brimstone.

Many reasons and probable coniectures from the course of tyme.



Etherto by meane diligence I haue receyted those foretokens of the induring of times, which Christ hath taught vs. And also I haue shoven other signes and coniectures out of Gods worde and condition of the time that now is, by which we may knowe the oldnesse, & sodayne finishing of tymes, to which when they come to passe, the Lord commaundeth vs to looke backe, and lyft vp our heades. For in that the Lorde God declareth his most ardent good wyll

wyll towardes vs, in that he would not signifie the day and houre, but foreshewed the tokens going immediately before the same. And therefore syth by these it is manifest, that it is the expresse wyl of our Sauour, that out of the written woord of Christ, we should with all diligence searche out the last tyme of our redemption: I doubt not but I shall doo a good deede, and gratefull both to God and his Church, if I vtter foorth some cogitations of myne, fetcht from the course of tyme, yet agreeing to the holy Scripture, for the prooffe of this opinion about the speedye conclusion of tyme. Not that I am in that mynde that I thinke these to be Demonstrations which through a necessitie of that which is to come must needes be, but as probable things so long to be imbraced, tyll wee learne more certayne. And therefore in these and the lyke things, I submit my selfe to the better iudgement of the Church and of the learned: and I perswade my selfe that these and other singular Prognostications whych followe, whereby somewhat nygher I approche than as yet I haue doone to shewe the sodayne commyng of the Lord, shalbe so farre from terrifyng of the godly, that the consideration of these things will be most pleasaunt and comfortable. But yet I take not vppon mee (as before also I haue protested) to knowe the day, which Christ sayth hymselfe he dooth not knowe, (as he lyke a man beareth the office of an Apostle.) For the signes foretold we may knowe, but not the day and houre: not the very moment of hys commyng, but the tokens of that moment doo we search out, as farre forth as it is lawfull for man so to doo.

The holy Scripture euery where maketh some collation between the first *Adam* the sinner, & the sonne of God Christ our Sauour, the second *Adam*: also between the flood, & the vtter ouerthrow of the world, eue as Christ dooth sygnifie in these woordes: *Et erit sicut in diebus*

Noe

Rom. 5.
1. Cor. 15.

Of the second comming of Christ,

Mat. 24.

Noe, &c. And shalbe as in the dayes of *Noe, &c.* Wherefore I fell first into this consideration, and afterwarde, from one to another, into those which ensue, whether the times past in equalitie of the same number aunswere alike. For the Lord God hath ordeyned all things by a singuler and euerlasting wisdom: and experience dooth teach, by a certaine cōcurring of the Starres, that in such things, a great lykenes of tymes is woont oftentimes to happen: as in the byrth of *Isaac*, and of his offering, which is a figure of Christ, there is a great concent of the tyme. For from *Isaac* vntill Christ, were two thousande yeeres fully expired. But when from *Adam* orderly vntill the flood, we doo consider the yeeres of the generations of all the fathers, and gather them all into one summe, (laying aside the false computation of *Ensebins*, and others following the Greeke translation of the seuentie Interpreters) from the first yeere of the worldes foundation to the flood, are iudged to be a thousande, fixe hundred, fiftie and sixe yeeres. From this number, the yeeres of Christes byrth, vnto this present yecare a thousand, siue hundred, seuentie and and siue, doo differ eightie and one yeere, if truely that number were filled. But I doo not thinke the worlde shall continue so long, that the latter time should in nūber exceede the former, for many coniectures which follow: but what may come to passe, the Lord knoweth.

Lykewyse, *Moyse* is a figure of Christ: That marueylous deliuering of *Isarael* by *Moyse* out of the handes of *Pharao*, is a figure of the victorie of Christ, which in our behalfe he hath by his death on the Crosse, and resurrection from the dead, obtayned against the diuel, & death: and the whole gouernment of *Moyse*, is a shadowe of Christes kingdome: His destruction, and the Iewes, is no doubt a token of the worldes ouerthrowe. And here we shall see a wonderfull concent, and agreeing of times, that so by thinges past, we may looke for the euent of things

things to come, vndoubtedly by the singular providence, counsaile, and ordinance of God. For no other reason can I render, sith I cannot perswade my selfe, that these things, can by chance so wonderfully agree together. First, by the true accompt of yeeres, it is playne, that from the comming out of *Egypt*, and publishing of the lawe, vnto the Natiuitie of Christ, are numbred a thousand, five hundred, and nine yeeres. Nowe if the yeeres from the Natiuitie of Christ, vntill this time, in which Christ began againe to be borne to the world, and be brought into the light as it were through the preaching of the Gospell, by *Luther*, and other famous men, are numbred, they are in summe, a thousand, five hundred, and seuentene. Again, from the departure out of *Egypt*, vntill the death of Christ, the yeeres are accompted to be a thousand, five hundred, fortie and two. And this number also doth marueilously agree with that general Persecution in *Germanie* made by *Charles* the fift, and the Pope, which happened in the yeere a thousand, five hundred, fortie and seuen. So that these numbers of yeeres beyng compared together, will be founde not much to differ in quantitie of number.

But from these poore mentions, I will goe higher to those things, which especially doo agree to our purpose. It is manifest, that *Moses* gouernment, vntill the last destruction of *Hierusalem* by *Titus*, did stand in all one thousand, five hundred, eightie and three yeeres. Neither is it to be doubted of any, but that that destruction, and wasting (of *Hierusalem*) is a manifest figure of the last ruine of this world. And therefore doth our Lord speake of these things together, and sayth: those dayes were the dayes of *Noe*, in respect of manners, and the securitie of mans life. Now at length, what shall we gather of these things? That the terme of the worlds destruction should agree with the former number of yeeres of *Moses* gouernment? Which not the sonne of an Emperour, or

Of the second comming of Christ,

Melancthon in
vita Vespasian
ani,

chiefest Monarch, as was Hierusalem : but the sonne of God, much mightier than al Emperours, an euerlasting king, can bring to naught. Which thing Melancthon seemeth plainely to point at in the lyfe of *Vespasian*, in hys *Chronicles* : and the like reason is here, which is in the former comparifon of nũbers, if things to come may be gathered by things past already. The figure doth altogether in this place agree, and the chiefest signe of Christs cõming, to wit, the preaching of the Gospel, hath gonne before, & we doo sticke in the midst of al the other foretold calamities, and euery yeere expect more miserie.

Cyprian Ieo
nitius of the
strange con
iunction of
Planets,

Finally also, the Astronomers write (if euery skilfull mā in his owne facultie is to be credited) that the starres in the beginning of the thousand, siue hundred, eyghtie & foure yeeres, (which almost altogether dooth agree with the number aboue mentioned) doo threaten very fearefull and horrible things, eyther a greuous alteration of Empyres, and other woonderfull things : or els an vtter destruction of this world. The wordes of *Cyprian Leonitius a Bohemian*, a most excellent *Mathematician*, in a certaine booke of Prognostications for twentie yeeres, from the yeere sixtie foure, to the eightie foure, be these :
Anno Domini. 1583. mense Maio, &c. Which is, In the yeere of our Lord. 1583. in the moneth of May, there shal happen a great coniunction of the superiour Planets in the last end of Pisces, after which straight wayes in the yeere eightie foure, shall ensue a wonderfull mixture of all the Planets almost in Taurus, about the ende of March, and beginning of Aprill. And which is more : a little after that, shalbe seen an Eclypse of the Sunne in the twentie degree of Taurus, about the head of Algol, a most cruell and hurtfull fixed starre, gouerned by Venus, which shalbe linked to siue Planets in Aries, tending toward the twelfe. Here (sayth he) must we watch : & I thinke it meete that all earthly cogitations be cast of, least wee be destroyed being vnready : for this great coniunction is of all the last, which shall happen in the ende of watric Trigon, and watric
Trigon

Trigon shall perish, and be turned into fire. Neither any more in the space of eyght hundred yeeres the end of watrie Trigon shall be nigh. But because about the end of watrie Trigon this Monarchie shal begin, it is lykely, that the same also in the end of the same Trigon shall haue an end, sith the sonne of God himselfe Iesus Christ our Lord euen in the ende of watrie Trigon tooke vppon him the nature of man. For sixe yeeres before his most glorious Natiuitie, the same verie coniunction in the extremitie of Pisces, and in the beginning of Aries, happened.

Neither came the lyke from since that time, but when Charles the Great held his Empire, which was in the yeere of our Lord seven hundred, eightie and nyne. And now the second tyme, such a great and straunge coniunction shall come, which undoubtedly doth foreshewe the other comming of the sonne of God & man, in Maiestie of his glory, at which time we must consider an accompt of our lyfe and conuersation. And a little after, he sayth: But vnder Charles the Great, the ende of the world could not be, because at that time, siue thousand yeeres were not expired. But now the operation of this great coniunction continuing, the number shall tend to sixe thousand yeeres: which agreeth with the holy Prophet, affirming, that this world should stand sixe thousand yeeres, of which summe of yeeres the name of God shal take somewhat, saying: the last time for the elects of God shalbe shortned. But if there remained yet another coniunctiō of the former Planets like to the first, the should here be required almost eight hundred yeeres more: which added to the times of this great coniunction, do make the number of sixe thousand, & almost four hundred yeeres, which is plain against that prophesie. These coniectures howsoeuer they are I thought good to recite, which doo agree with the learned prophesies of most auncient Astrologers. Hitherto Cypriā: which also by his Latine verses dooth shewe that old and common prophesie turned into Germanical Rhythmes by Iohn Stoffler, which also aboute nineteene yeeres agoe I haue heard recited by Melanthon. The woordes in the Germane tongue be these:

Of the second comming of Christ,

Tausent fimmffhundert achtzich acht,
Das ist das Jar, das ich betracht.
Gerth im dem de Welt nitt vnder.
Geschicht doch groß mercklich wunder.

The Latine verses are thus.

*Post mille expletos à partu virginis annos,
Et post quingentos rursus ab orbe datos,
Octogesimus octauus mirabilis annus
Ingruet, is secum tristia fata feret.
Si non hoc anno totus malus occidet orbis :
Si non in nihilum terra, fretumq; ruet :
Cuncta tamen mundi sursum ibunt, atq; retrorsum
Imperia, & luctus undique grandis erit.*

In Englishe thus.

When after Christes birth there be expirde
Of hundreds fifteen, yeeres, eightie and eight,
Then comes the tyme of daungers to be ferde,
And all mankind with dolours it shall fraight.
For if the world in that yeere doo not fall,
If sea and land then perish ne decaie :
Yet Empires all and Kingdomes alter shall,
And man to ease himselfe shall haue no way.

Now by this it appeareth, how the number of yeeres
of *Moses* gouernment, which endured a thousand fyue
hundred eyghtie and three yeeres, and of this yeere a
thousand fyue hundred eyghty and foure, in (whose be-
ginning that prodigious coniunction of the Planets in
the ende of watry Trigon dooth happen,) agree togea-
ther : so that the quantitie & number of the tymes fore-
told, the signes and starres seeme to agree togeather, &
without all doubt to pretend the same thing. In lyke ma-
ner may we bring foorth other comparisions of tyme,
which by reason of lyke euentes, agree togeather won-
derfully. Of which this one is not of least weyght. To
wit, that same time from the natiuitie of Christ vnto the
ouerthrow of *Hiernusalem*, is almost equall with that, whē

Luther

Luther first of all set himselfe agaynst the Popes Indulgences, and began to preache the Gospell, to this yeere eyghtie and eight, in which or about the same, by thys marueylous ioyning togeather of Planets, which shalbe foure yeeres before, by the singuler prouidence of God, so direfull destinies of the world shall meete togeather. For from the byrth of Christ vntill the destruction of *Hierusalem*, are numbred seuentie and three yeeres: and from the time *Luther* and others first began to preache Christ and his Gospell, vntil the eightie and eyght yeere, are accompted seuentie and one. The number is iust with that before, (and speaking allegorically,) then may Christ be said to be borne againe, when as his doctrine, so long by Papisticall dreames darkened, and fond illusions so deeply buried, is as it were borne a newe, & doth clearly shyne among vs. But if those yeeres from the byrth of Christ vntyll his preaching and suffering of death, with that general persecution done by *Charles* the fiste and the Pope: and againe those yeeres from the death of Christ vntill the destruction of *Hierusalem*, with these yeeres, which came since that generall persecution, vntyll the eightie and eyght yeere, were compared: we shal see also that in number of yeeres they doo not much differ. For between Christes byrth and his preaching, there was thirtie yeeres: and so to his death. 33. yeeres and somewhat more. But from that seuentene yeere, when the Euangelicall doctrine began to shine agayne, vntyll the fortie and sixe yeere in all, when *Charles* the Emperour began to arme himselfe against the states of the Empire, so to abolish the doctrine of Christ, are numbred twentie and nine yeeres. Againe, from the death of Christ to the ouerthrowe of *Hierusalem*, there was fortie yeeres. And from that generall persecution, whych happened in the fortie and sixe yeere, vntill the eyghtie and sixe yeere, are accompted fortie yeeres: which is the myddle yeere between the eightie foure, when that ex-

Of the second comming of Christ,

ceeding straunge vniting together of the Planets shal appeare, and the eyghtie eyght, about which that coniunction shall take his full force.

Moreouer, I find, that these tymes, in which those two wonderfull coniunctions dyd appeare, fixe yeeres before the byrth of Christ, & in the dayes of *Charles* the Great, and the thyrd and last, which shall happen before the ful expyryng of fixe thousand yeeres, the thousand, fise hundred, eightie and foure beyng at hand, doo fyll the same number. For *Cyprian Leonitus* dooth write, that that other vniting of Planets in the time of *Charles* the Great, chaunced in the yeere, seuen hundred, eyghtie and nyne, after the natiuitie of Christ. If to this number so many moe were added, the yeeres would be, one thousand, fise hundred, seuentie, and eight. Now, if to these were added those fixe yeeres before Christ was borne, when the first of these three coniunctions happened, there shall arise (counting from the Natiuitie of Christ, as it were frō an effect of the former coniunction) the same number of yeeres in full quantitie agreeing with that dreadfull yeere, eyghtie foure, aboue a thousand fise hundred: only that first, from this last, which is to come, differing those fixe yeeres before Christes byrth.

I confesse my self not to be skilfull in Astronomie, although I doo greatly esteeme that Arte (if it be soberly vsed, and not vainely abused) which some, because they are not acquainted therewith (as cōmonly it happeneth) doo not only despise, but also with euill wordes, because it is abused of some, deface. But if the writing of *Leonitus*, and which was a great while before his tyme *John Stöffler*, and other Astronomers iudgementes, of those rare coniunctions of all the Planets in the ende of watry Trigon, be true: (as certesse I beleeeue, and verily perswade my selfe) I say plainly, it is a thing greatly to be marueyled at, that those collations of tymes (in which the Lorde God eyther hath bestowed singuler benefites vppon his Church,

Church, and also will bestow, or altered kingdomes, and wyll alter) by such a certayne woonderfull equalitie, and quantitie of number should answer between themselues, euen as those causes of Astronomers in euerye respect haue doone. Of which it is most euidently gathered, that the Lorde God, by a singuler prouidence, and eternall Counsaile, doth guyde and gouerne al things. And also it is plainly to be seen. that he hath made the Starres, and the course of them to be as it were Clockes of his eternall counsaile, and gouernmentes of such things in his Church, and common Weales, euen as the Lord God also doth witnesse himselfe, that those lights in the Firmament of heauē, should be for Signes of tymes, and dayes, and yeaues.

Praise of A.
stronomie.
Gen. 2.

And therfore from these things do cunning Astronomers fetch their coniectures, bycause through a certayne order which the Starres do keepe, they haue by long vse obserued very many things, that so, from a true obseruation of principles, they may bring foorth generall coniectures, whose euentes doo marueylously agree together. And that there is a certayne order, or a true course of the Starres, that wonderfull agreeing together of yeaues, continually in great alteration of Kingdomes, & Religion, which hath been marked, is a great prooffe: as by that which is already spoken, shall more plainely appeare. Truly, as oft as I cōsider these things, I am not onely exceedingly troubled in mynd, but as it were cōpelled to beleue, that that especial tyme of the end of thys world, is nigh at hand: because the Lord among other things also hath giuen vs certayne tokens, these to wyt: that before his comming, there shalbe a darkening of the Sunne and Moone, and that the qualities of the heauens shalbe troubled. By which woordes no doubt he woulde signifie, that the whole Firmament of Starres shoulde be altered, and as it were threaten a destruction.

Am

Of the second comming of Christ,
¶ An application of Histories, and o-
ther Testimonies, wyth a short repetition,
of that which is spoken.



Herefore, in my iudgement herein is conteyned a wondrous Mysterie, yea greater then may bee vttered by any man, in that our mercifull father (if any credit may be giuen to *Mathematicians*) to these three tymes, betwene those two thousande yeeres of the last age, which (according to *Elias* Prophecie) were appoynted to Chryst, hath annexed the same coniunction of all the Planets, vnder the same Signes. Because, if these Mathematicall obseruations, together with that agreement of tymes already spoken of, were compared with the Prophecies of the Prophetes, of *Christ*, and of *Paule*; we shall fynde a maruaylous consent of all these things. Which thing by the Prophetes, by *Christ*, and by the Apostles (the Starres signifying the same, through the vnspeakeable loue of God towards his Church) is therefore done, that these three times, as it were by a most necessary obseruation, should be marked: to wyt, about what time *Christ* tooke vpon him our nature, also about what time, by the comming of *Antichrist*, the true doctrine of *Christ* was obscured, and that sonne of perdition obtained the chiefe place in the Church, and Empire of the world: and finally, about what tyme that glorious comming of the sonne of God to iudgement, is to be looked for. But that we may the better open these things, let vs consider, after what manner the euentures of those two former tymes haue happened, in which the same constellation of the Starres, according

cording to the opinion of *Cyprian Leonitius*, did come, that of those two past, we may the better iudge of that most ioyfull comming of the sonne of God, to all his elect, and may cettainly perswade our selues, that he wyll make hast, and come shortly, and with speede: and also let vs consider that time, in which the same constellation shall appeare againe, which was twise before, & in multitude of yeares (as is aboute sayd) is like these past.

When the Godly about Christes time did see the gouernment should be taken not onely from the stocke of *Dauid*, but also from the Iewes, and translated to strange rulers, to wit, the house of *Antipater* the Idumite, no doubt they supposed that Christs comming into the flesh was the at hand: and the rather they did so thinke, because *Iacob* the Patriarch had long before prophesied, that the Scepter should not be taken from *Iuda*, nor the captaine from betweene his feete, vntill *Silo* came, or he which was to be sent: and also these seuentie weekes of *Daniell*, drewe well to an ende, which being expired, the ruler of the people, should shewe himselfe. Neither dyd that vndoubted hope deceyue the godly: for the sonne of God Christ at that time tooke our fleshe vppon him truly and in deede, he was a Sacrifice for our sinnes, and rose from death for our deliuerance, so that those Propheyses were fully expyred, and tooke theyr effect. And that then all the Iewes thought their *Messias* should be borne, which they dreamed should be a myghtye Monarch, and rule ouer the world, *Suetonius Tranquillus* doth euidently shew in the life of *Vespasian*, the fourth Chapter.

Lykewise Saint *Paul* did foretell a most certaine argument of the comming of the sonne of perdition. For in the tyme of *Paul*, there were some in so wicked an opinion, that they thought the comming of the Lorde euē then to be nigh at hande, whom *Paule* endeouoreth to bring from that error, teaching that the Lord

Of the coming of Christ into the flesh,

Gen. 49.

Dan. 9.

Of the coming of Antichrist.
2. Thessa. 2.

Of the second comming of Christ,

should not come, before that wicked man an enemy to God, were first reuealed, and that he should not be reuealed, except first that auncient and present Empyre of Rome were vtterly abolished, Which thing he dooth signifie in these wordes, saying: *He onely which keepeth, let him hold presently, untill he be taken away, and then that wicked man shalbe disclosed.* Hierome followed the same sense, wryting vnto *Algasia* in this manner: *Quæ causa sit, &c.* That is: *You knowe very well, what the cause is, that Antichrist nowe presently commeth not. He wyl not playnly say, that the Romane Empire must be destroyed, which the gouernours thereof suppose shall continue for euer. Whereof it is, that according to Iohns Renelation, in the forehead of that purpled Harlot, there is wrytten a name of blasphemie, of euerlastyng Rome. For if he had playnly sayd, Antychrist shall not come, except fyrst the Romane Empire be abolished, a iuste cause there myght arise of persecutyng the East Church which then was. And a litte after, he sayth: The Romane Empire, which now keepeth all Nations in subiection, must be overthrowen, and then shall Antychrist come, the fountaine of iniquitie.* The same sense dooth *Tertullian*, in his treatise of the resurrection of the flesh, & *Lactantius* treatise of, in his seuenth booke. and. 25. Chapter of *Institutions*.

But if we would compare the prophesie of *Paule*, wyth the deedes of *Charles* the Great, we shall fynde that Propheesye in those dayes marueylouslye to haue taken effecte, and then the auncient Empire of the Romanes altogether to haue come to naught, and the title of the Empyre, which was the image of the Beast, to be translated to rhe Frenchemen, and Germans, and afterwarde by little and little especially to haue come to the Pope of Rome, which at that time began playnly to shew himselfe to be very Antichrist, & that damnable child. Because he was not only content to be *δικουρηνικος*, or the head of the vniuersall Church (as *Phocas* before
above

about two hundred yeares, had appoynted him) but also the Lord of Lords. For *Charles* now being annoynted & crowned Emperour by the Pope: (because he had luckely ouercome *Desiderius* kyng of the *Lorangebadians*, which ambiciouly sought the Emperourship of all *Italy*) and afterwarde his sonne *Lodowicks Pins*, from whence also he receiued that name, to be called *Lodonike* the Godly, graunted vnto him the gouernment both of *Rome*, & of many other prouinces: & this gift of *Lodonike* hath *Raphael Volaterra* in the actes of *Pepine* & of the Emperours, saythfully committed to posterities by wryting. So the power & malice of the Bishops increasing by little & little, the whole world came vnder their subiection, & all Emperours, Kings, & Princes became as it were their Clients, or (as I may say) their Vassals: & they yet in name the seruants of Slaues, but in deede as it were chiefe Monarches of all Kings, seruing at their beckes. Of this we haue a notable testimonie of that most noble and worthy *Salisburian* Archbyshop *Eberhardus*, which about the yeare of our Lord. 1240. in the open counsailes of the king, is reported to haue spoken these words ensuing: *Flamines illi Babylonia regnare cupiunt*, & That is, Those Babilonian Priestles desire to raigne, equals they cannot abyde: they wyl not leaue of vntill they haue trode al things vnder their feete; and sit in the temple of God, & be exalted aboue al that which is worshipped. The desire of riches, and thirst for preferment, is unsatiable. The more you giue to a conetous man, the more he gapes. Shew your finger, & he will desire the hand, Through libertye we are all the woorse. He which is the seruauant of seruantes, coneteth to be Lord of Lordes, as if he would be God himselfe. The holy assemblies and meetings of his brethren, yea of his Lords, he condemneth. Hew in feare, least he be compelled to giue an account of those things which dayly he doth more and more agaynst the lawes. He speaketh wonderfull things, as if he were God. Newe deuises are in his mynde, whereby he may impropriate

Kranz. 2.
Cap. 18.
Gangvinn.
lib. 4.

lib. 7. Annal.
Ioan. Auen in
exemplari En-
gelstadii im-
presso, an.
1554.
fol. 684.
& 685.

Of the second comming of Christ,

the Empire to himselfe. He chaungeth lawes, his owne he establisbeth, he abuseth, he spoyleth, deceyueth, slayeth. Thys man of perdition which is called Antichrist, in whose forehead it is written, I am God and cannot erre. He sitteth in the temple of God, and beareth sway far and wyde. But as it is in holy Scripture: He which readeth, let him vnderstand. The learned shall vnderstand, all the vngodly shall doo wickedly, and shal not perceiue. And a little after, *Romani maieſtas populi.* &c. The Maieſtie of the Romane people, which sometime ruled the whole world, is taken from the earth, and the Empire is returned into Asia. Agayne, The East shall beare sway, the West shalbe in subiection. The kingdome shalbe augmented, the chiefe power of things, by many shalbe scattered, denyed, diminished, I will not say, torne, ciuill dissention for euer is sowne, neither shall we perceyue the ende of bloody batayles. The Emperour is a vaine appellaton, or name, and is onely a shadowe. Ten Kings are togeather, which haue diuided the world, sometime the Empire of Rome, not for the defence, but destruction of the same. &c.

The blasphemous arrogancie of the wicked Pope.

Finally also, euen as the Pope in power and authoritie hath increased, so likewise in blasphemies and impietie hath he abounded: insomuch, that at length he hath vsurped the power of God, inuerted the face of all true Religion, and defiled the same with his filth: which thing no wise man can denie. Therefore doth he sit in the Temple of God, challenging to him selfe the authoritie of the highest: and as *Paule* speaketh, boasting himselfe to bee God, as may be proued by the Decrees and Decretals of the Popes, if any man thinke we say not the truth. Heare what his most impudent fauourers on his behalfe. haue reported: The Pope (say they) is called as it were wonderfull, from Pape the Interiection of wondering, because he is Christes Vicar and Gods, whose the fulnesse of the earth is. And *Iohn Andr.* Vpon this word Pope, in the Proeme of *Clement* speaketh thus: *Papa dictus est quasi pater patrum.* &c. The Pope is called as it were the father of all fathers, hauing

having onely the fulnesse of power. Also *Thomas of Aquine* sayth that in spirituall matters, and temporall, he hath the chiefeſt degree, equally to *Peter the Apoſtle*. At a woord, they make him a Mungrell, as partly God, and partly man. They call him, The Spouſe of the Church, The mother of the faythfull, which cannot erre, whoſe voyce is heauenly, euen as *Peters* was, and therefore that he is the chiefeſt Iudge: whoſe wickednes, as the murders of *Sampſon*, the ſyoyles of the *Hebrues*, the adulterie of *Jacob*, are to be iudged of none: for there is one and the ſame ſeate (ſay they) both of God and the Pope. The Popes wyll is ſayd to be a heauenly wyll, and therefore is of power to chaunge the nature of things, to apply that vnto one which belongeth to another, and of nothing to make ſomewhat. Are not theſe and ſuch lyke Rules of the Canoniftes, formally recited, marueilous things? which with blaſphemous and wicked lypes vnder the Popes perſon, according to *Daniels* Propheſie, ſpeake agaynſt the God of Gods. And as the Occidentall Empyre of the great Pope in the tyme of *Charles the Great*, was diuided from the Orientall: ſo likewise the Empyre at Conſtantinople, which ſometime was called alſo the Orientall Empyre of Rome, afterwards was greatly diminished by the great Turke and *Saraſins*, whoſe power afterward increaſed more and more, and that mightily. Afterward, a litle before the raigne of *Carolus Caluus*, Couſin to *Charles the Great*, the *Tartarian* Turkes, by occaſion they were requested to aſſiſt the *Persians* againſt the *Saraſins*, obteyned all *Aſia*: and theſe embracing the Mathematicall ſect, at the length came to be of great power. So that theſe two wicked and Antichriſtian kingdomes tooke their beginning, when the Romane Empire in *Phocas* tyme and *Heraclius*, was impayred, and in the raygne of *Charles the Great*, the Empyre almoſt ſubuerted, they dayly more and more

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mightely increased in this weake and diuided kingdome whose feete were become partly of yron, and partly of earth. Afterward, by lyes, backslidings, and slaughter, (which are the properties of Antichristians) their ruling and religion was confirmed, and the Saintes of God, by mingling earthly with heauenly things, were vexed: as Historiographers and the Chronicles of *Iohn Auemine* euery where doo witnesse and therefore both of them by the glorious comming of the Lorde, shall bee abolished, and shall receyue one, and the same destruction.

Of the com-
ming of Christ
to iudgement

If therefore to the consolation of all the godly, and confirmation of our sayth, the holy Ghost hath had a great care to deliuer vnto vs by the Prophets, certayne fore signes, by which myght be coniectured when the comming of Christ in the flesh was nigh at hand: whose comming should yet before the world, be base and very simple, and yet of sufficient power to saue our soules from the heauy curse and displeasure of God. And if the holye Ghoste hath beene so carefull in giuyng to the Church, and the chosen of God: certayne signes and tokens of the comming of Antichrist, no doubt he did the same, that the better they might shun and forsake all his vntrue teachings and blasphemies, by the helpe of Gods woord. And therefore hath the holy spirit of God ben the more diligent to shew to the Church many and manifest signes of the Lords comming to iudgement, that so he might driue vs from all securitie of this life, and wake vs out of the deepe sleepe of our deadly sinnes, least by the speedy comming of the Lord to iudgement, we sodaynly perish: and that in all afflictions, with which the Church is continually vexed, we myght haue a sure trust and confidence in the mercy of God. And therefore the sonne of God him selfe in the last preaching before his death, through a great good will, gaue vs many signes, and earnestly charged vs, ta-

king

king his parable frō the Fyg tree, that beholding those tokes imminent, we should carefully and readily attend the comming of our Brydegrome. For that comming, to all the godly and chosen of the Lord, shalbe ioyfull and comfortable. In which the Sonne of God shall appeare in power mightye, in glory woonderfull, and shew hymself to his foes terrible, to vs comfortable: to them seuer, gentle to vs: to them a iudge and condemner, to vs an Aduocate and Redeemer: to them an enemy and destroyer, to vs an assured friend and defender: so that he shall recompence them with fire continuall among the Diuils, but vs he shal reward with his fauour perpetuall, in the societie of Angels, and celestial habitation. And therfore doth *Isa* call that day of the Lord, great day, and terrible (to the wicked) when all from the worlds creation, shalbe made to stand before the tribunall seate of God.

Isa. 2.

Above I haue shewed, that the chiefeft signe of the coming of the sonne of man was the preaching of the Gospell, which *Paule* termeth the spirit of the Lords yowth: also I haue declared how that signe is euident these dayes, and that Antichrist by the breath of the yowth of the Lord, is ouerthrowen and strangled with men, as *Sibyl Erithraa* speaketh (that is with interpretations of holy Scripture imprinted in Paper made of men) it is manifest to all godly men and instructed in the religion. Now what other thing remayneth? But the consummation of the world, and that glorious coming of the lord by which that wicked & dāned son shal be abolished according to Christs words. Hitherto that coniunction of all Planets which was a little before the birth of Christ, and in the time of *Charls* the great, in the beginning both of the Turkes tyrannicall dominion, & the Popes Antichristian religion, which shal ensue very shortly doth belōg. As if the Lord would say: behold the chiefeft signe of my coming: according to my promise,

Lib. 8.

the

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the preaching of the Gospell is come already, you see the power of Antichrist my sworne enemy is greatly weakened, now shall you see the signes in heauen, which foretold my former comming in the flesh, and the comming of my aduersary, by which you may gather my comming, whereby I will vtterly abolish his vsurped gouernement, and abandon him from the godly, to that bottomlesse pyt of hell. And therefore take you heede, and be circumspect, for the tyme of your deliuerance is at hand. Neyther can we doubt (sith the starres are of the Lord God created for signes vnto vs) but that marueilous coniunction of the Planets, dooth foreshewe a wonderfull and incredible alteration of all things. And what other chaunge may we looke for, I pray you? But euen the vtter destruction of the world, and the triumphant appearing of the Lord. For the sixe thousand yeere, which is the last daye, draweth to the euening course of times, and their foretolde agreement, declare the end to be at hand: the preaching of the Gospell shineth, the Pope of *Rome* by the breath of the Lord perisheth, and we are in Religion colde, carelesse, and contemne his preachers, which the Lord God cannot suffer long to go vnpunished. Also this fearful inclination of the Stars, the daily talke of wars, the direful ciuil contentions, the cruel dissentio in religion, the great plagues, the miserable hunger, the straunge tempests, the wonderfull risings of the Sea, and other signes, which many tymes haue come after the preaching of the Gospell, and dayly doo more increase, are out of doubt the euident signes of the worlds speedy ouerthrow, and hasty comming of our Lord Iesus Christ the sonne of God, to iudge the quicke and the dead.

¶ Of the fifteene hundred yeares

after the Apostles tymes vntyll the
last iudgement.



Here are besides these, many other sweete and very probable coniectures of the suddaine comming of the Lorde to iudgement. Which containe many and profitable instructions, and will be wondrousfull, & straunge perchance to many, for the smal consideration they haue of the, which

they were well wayed, might bring vs into a great admiration of Gods providence. It is well knownen to all the learned, and not doubted, but that all gouernments, according to the Princes of Philosophie *Platoes* and *Aristotles* doctrine, haue their certaine conclusions: and it may be for truth, that euery five hundred yeeres there happen wonderful alterations both in Religion & common Weales: as there appeared three in *Moses* Kingdome. For from the comming out of *Egypt* vnto *Salomon*, there was about five hundred yeeres, from thence to the captiuitie of *Babylon*, other five hundred: and from the returning, vnto the last subuersiō, five hundred yeeres: which last periode doth greatly agree with those seven weekes of *Daniell*, because they are in nūber foure hundred foure score, and tenne. And therfore by a brieue marking of the tymes and things brought to passe, we will make it euident, that the last five hundred yeeres from the Apostles tyme, fully shalbe expired in this Monarchie of the Pope, which now threateneth a great ruine & perchance an vtter downefall about the eightie eyght and thirtie three yeere, the former inclinations of the starres

Plato. 8. Politic.
Aristoteles 5. pol.

Of the second comming of Christ,

Apoc. 13.

and other ensuing, foreshewing dyrefull things euen vntill the sixe thousand and a hundred yeere. Which Monarchie is called of *Iohn* in his Reuelation, the image of the beast by reason of a certayne likenes it hath with the old Monarchie, which by the like tirāny against the Christiāns, & maner of gouernmēt by their ecclesiastical Senat, & by their secular power (as they say) to the satisfiying of their minds in oppressing the Christiā veritie, through al the world, they doo exercise. So that by a great and infallible supposition, it may be gathered, that the noble comming of the Sonne of God is nigh at hande: sith the preaching of the gospel now goeth before, by which this Monarchie hauing his auctoritie from the Dragō, at length ruinous beginneth to stoupe, but cannot vtterly be abolished, according to *Paules* doctrine, vntill the Lord come for altogether. For by histories we know *Iohn* the Euangelist to haue liued longer tyme than any of the Apostles, and to haue written his Gospel at *Ephesus*, and afterward, when as none of the Apostles were, no, not many dayes before liuyng, it is wel knownen, that he was sent of *Domitian*, into the Iland *Pāthmos*, where he cōmitted his Reuelation to writyng, and that was about the dayes of *Traian* the Emperour, which the hundred yeare from Christes natiuitie, being adopted by *Nerva*, came to the Emperiall throne: from whom, for causes ensuyng, I wyll begyn to recite three notable chaunges and alterations, both in Religion, and in the Empyre, which differ one from another according to the true account of yeares, but five hundred yeares a peece.

Eusebius.

Now these hundred yeares from the birth of Christ vnto the tyme of *Traian*, being expyred, so straunge things and myraculous both in the Church and common Weales happened, as from the beginning of the worlde such and so great neyther haue, neyther shall come to passe, except onely in the last comming of the

Lord

Lord, at what time he shall call the dead before his tribunall seate, that so the whole vngacious worlde may be brought vnto perpetuall shame, and the vertuous to euerlasting glory. For first our Lord and Sauour Christ was borne of a virgin, perfect man, the Messias promised to the Patriarches, the sonne of one substance with his eternall father, by whom God hath made of nothing, all things, both in heauen aboue, and in earth belowe, and redeemed mankynd which was fallen, from sinne and wickednes: for in the behalfe of vs al, he hath suffered a most reprochfull death of the Crosse, to the end, that death, and the Diuell beyng vanquished, he myght ryd all beleeuers from eternall death, and the intolerable yoke of Satan. He hath also rysen lyke a conquerour in glory from the dead, and ascended into heauen, that he myght prepare a waye for vs to his almightie father, whose anger by his righteousnes he had appeased, and reconciled him vnto vs.

Finally also, at the feast of Pentecost, God miraculoufly and without meane (according as it was long before promised by the Prophets) dyd powre out his holy spirit full of all grace and goodnes, vppon his Apostles, that in all Nations they might be able to glorifye God, and in euery language declare their message of glad tydings: as also maugre the diuel and his Adherents, the same (notwithstanding the outragious crueltie of *Nero* and *Domitian*,) was by the Apostles preached, and published throughout all the world.

Lastly, what wonderful things haue happened in common weales from the byrth of Christ vnto the hundred yeare after the same, at which time *Traiane* first receiued the Emperiall Diademe, I mynde not to prosecute euerie thing particularly, least by that meanes, (contrary to my purpose) I enter into the discourse of too long and tedious a hystorie. Amongst other thinges, those woordes forespoken of Christ and the Prophetes, tea-

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ching the ouerthrow and vtter destruction of the Iewes and *Hierusalem*, are fulfilled : and also vnder *Traiane* the Emperour there happened a great alteration in religion. For although the Empyre was of *Rome*, yet was not the Emperour a *Romane* borne, but a *Spaniard*, and adopted to that dignitie, of *Nerua* which was a *Romane*. And therefore by these it plainly dooth appeare, that the Apostles beyng deade, there was nowe a newe face of the Church, and that nothing so beautifull as the former, & also a newe state of Empire presignified of *Iohn* in hys Reuelation. Because that *Traian* was the eyght from the seuenth who was *Nerua*, which was the seuenth from *Nero* the last of the stocke of *Casars*, from whom *Iohn* be-
ginneth to number the seuen Kings, which were the seuen heades of the Beast. And therefore he sayth : *Bestia quam vidisti, fuit, & non est*, that is, *The Beast which thou sawest, was, and is not*, that is, the *Romane Empire* is, but not such an Empire, as that was which came of the stock of *Casars*. & decayed when *Nerua* dyed. And now in the time of *Domitian*, of those seuen, fve were dead : but the seuenth which was *Nero*, was not yet come. And, *cum venerit, oportet eum breue tempus manere, nec diu imperare*: when he commeth he must tary a short time, & gouerne but a while: which also came to passe, because he raigned but one yere & three monthes. But *Traian* was the eight, a *Spaniard*, no *Romane* borne, & adopted by the seuenth. Wherefore to the purpose sayth the Angell to *Iohn* in this maner : *Bestia que erat*, The beast which was, to wit, the *Romane Empire*, *& non est*, & is not the *Romane*, but a *Roman-spanish Empire*, *is octauus erit*, that shalbe the eight, from *Nero*, *& e septem est*, and is of the seuenth, to wit, adopted of *Nerua*.

The first
Periode.

Wherefore because of this alteration in the Empyre, and mournefull countenance of the Church, by reason that her chiefe Rulers, and Apostles were dead, we wyll here begin to accompt the first fve hundred yeares, euē
vnto

vnto the dayes of *Heraclyus* and *Phocas*, which chanced in the, 604. and. 602. yeere from Christes Natiuitie. About which tyme *Boniface* the thyrd was confirmed vniuersal Byshop of al the world, and manifested the fore-runner of Antichrist, as likewise *Gregorie* the great, not many yeeres before had pronounced of the Patriarch of *Constantinople*, which ambitiously sought to be Primate, or chiefe Bishop of the rest. About this time the Roman Empire was much weakened, and the Turke began to be of power. This first periode, may well be referred to the Church of Christ, in whose beginning as it were she suffered a most greuous persecution of the Roman Empyre, that cruell and bloody beast, and had many godly and learned men, which entred most dangerous and continuall conflicts for the ouerthrowe of heresies: and yet notwithstanding by litle and litle many ceremonies were brought into the Church, by which at length she was marueilously polluted: the chiefe bringer of those Ceremonies into the Church, was *Gregorie* the great, vntill *Boniface* by the helpe of *Phocas*, dyd playnly declare hymself to be Antichriste in deede.

From this time vntil the raygne of *Henrie* the fourth, we reckon the second periode of fise hundred yeeres: in which all papisticall superstition, Idolatrie, blasphemie, orders of Monkes, power of the Pope, with the chiefe Senate of Cardinals, dyd aboue measure encrease, and in the tyme of *Henry*, that impietie came to ripenes euen as also afterward did the Turkes tyrannie and blasphemie. Before about a two hundred and fiftie yeares, numbring from *Phocas* the Emperour, which also haue their ende, to wit, in the daies of themperors, the Pope of Rome was lycensed to be a ciuil Magistrate, receiued his chief authoritie from *Pipine*, and afterwards from *Charles* the great, and *Lodouike* the Godly, and was indued with manye prouinces, & adorned with double power or with both Swords both of ruling the spiritualitie (as they say) and

The seconde
Period.

Of the second comming of Christ,

Apoca. 13.

Lanf, de Sacra
Virgi, de in-
uentione, lib.
4. capi. 10.

Krantz, lib. 5.
capi. 8.
Blondus
Krantz, lib 5.
capi. 7.

The last Pe-
riode.

Laitie : which he obteyned vnder the pretence of Reli-
gion : and therefore *Iohn* in his Reuelation gyueth to this
Beaste two hornes like vnto the Lambe. About which
tyme, both the Turkish Empire (as in his place it is sayd)
dayly increased, and the old Romaine Empire contynua-
lly decayed, and was diuided into the Orientall & Oc-
cidentall Empire. Yet notwithstanding the Occidentall
Emperours in respect of the others, had full power to
create, and confirme what Bishops they would. But in
the time of *Henry* the fourth, that order was altogether
chaunged: Because the Bishops at the length had brought
vnto themselves all power and auctoritie, both of or-
daining and choosing Byshops, and Emperours to, and
made a new Ecclesiasticall or Cardinals Senate, to the
which was giue full power, to choose whom they would
to the Papacye, the Pope beyng dead, and referued to
themselves all auctority of choosing and crowning
Emperours. Against this vnspeakeable ambitio & migh-
tye power of the Pope, dyd for the maynteyning of hys
Emperiall auctoritie, according to the Decree of hys
father *Henry* the blacke, though in other things he dyd
ouer much submit himselfe to the Popes auctoritie,
Henry the fourth, stoutely (as became a good Emperor)
resist. For which cause, afterward Pope *Hildebrande*, o-
therwyse called *Gregory* the seuenth, a wicked and infam-
ous Magician, dyd excommunicate him, and rayfed
great and greuous warres agaynst him by others, in so
much that he displacing him, chose a newe Emperour
named *Ralse*, to whom he sent a crowne of Gold, with
this inscription: *Petra dedit Petro, Petrus diadema Rodol-
pho*: but at length vanquished by *Henry*, hauing lost hys
ryght hand, he died miserablie.

But *Henry* being dead, when as now the second Pe-
riod of fyue hundred yeares, from the tyme of *Phocas*,
was perfectly finished, the vngodly Pope by his craft
and subtiltie, at the beginning of hys raygne, obteyned
easily

easily of *Henry* the fift, (too wicked a sonne for so godly a father) all his desire. So that that diuine Reuelation of *Iohn*, dyd fully take effect : bicause that Image of the Beast with two hornes, doth exercise al the power of the former beast, and calleth al kings his sonnes and slaues, and earnestly doth keepe the maner of the Gentiles in all kynd of Idolatrie, onely hauing altered the names of things. Lastly also to this Image of the Beast by the Dragon (bycause he speaketh like a Dragon) that power is gyuen, that he may quicken the other image of the beast, that is, this Germanicall Empire, which rather ought to be termed a shadow of the old Empyre, than an image of the same. For the Pope did giue lyfe to the image of the Beast by his election. For vnlesse the Pope did confirme the election, none was worthy of the name of an Emperour. Therefore vnder the pretence of the keyes of the kingdome of heauē, this vngracious fellow hath marueilously abused this power of the Dragō, which power now by the preaching of the Gospell, through the grace of God doth threaten an vtter and last destructiō: whose longest terme of fīue hundred yeares, about the yeare a thousand, sixe hundred, (or there about) is fully finished. Wherefore (sith this damnable childe, and the image of the Beast with the Dragon in that perfect wickednesse must be cut of, and cast headlong into hell,) a great and infallible argument is it, and agreeyng to Gods woord, and to the course of time, that this certaine computation of yeares doth signifie the Lords comming to be very nigh at hand.

Apoca. 14.

¶ *Of things past already, things to*

come are marueilously gathered.

BY that which hath beene spoken, as well as a brieve annotation of tymes, and thynges that haue been doone, could shewe, it after a sort appeareth, howe after the death of *Henry* the fourth, the Pope became

Of the second comming of Christ,

came the chiefe Monarch of al the world, ruled al kings, and obteyned all authority of chusing Bishoppes. Also how that third Periode of five hundred yeares, about the yeare of our Lord, one thousand and sixe hundred should be fully perfect, that so without al doubt we may looke for a new *Metamorphosis* of these things, if things to come may well be gathered of things past alreadye. And what other (I beseech you) can we looke for, but euen that which was seene and heard of *Iohn* in his Reuelation, from hym which sate on the Throne among the foure and twenty Elders, saying: *Behold, I make all things new, a new heauen, a newe earth, behold the Tabernacle of God with men, and he shall dwell with them, and they shall be his people, and he shall be a God with them, euen theyr God.* But when those vngodly Decrees & blasphemies which the Romanes from the fifty seuen, vnto the thousande one hundred yeare (in all the time that *Henry* the fourth reigned) by a little and little brought in, are considered and withall compared with our dayes, we shall finde all those things continually to haue had (as it were peculiarly) their five hundred yeares a peece. Wherefore, in my iudgment, by the times past, and state of things present, I am the more confirmed to thinke the full and perfect end of all vngodlinesse, to be very nigh at hande, after which shall ensue that perpetuall and euerlasting world, in which the Lorde God shall raigne and rule in truth, and mercy, for euer.

Apoc. 21. 5.

Decreta Pontificum.
Platina.
Sabellicus.
Krantz. lib. 5.
ca. 6.
Caus. 16. q. 7.
Si quis deinceps,

In the time of *Henry* (as out of histories wee gather) these Decrees of the Bishoppes were published: first, that the Emperours should haue no authoritie to chuse Bishoppes, nor Pope: for which cause the Senate of Cardinals, to who was giuen that power, was instituted and preferred to great honour: then also they tooke vpon them to chuse and refuse Emperours at their pleasure, as playnly appeared by *Hildebrandes* electing of *Rodolph*, and displacing of *Henry*. Moreouer vnder this Emperour,

Emperour, that horrible Idolatrie of the worshipping & carrying about of the bread, came into the Church.

Lastly, in the yeare one thousand nyntie and three, all the lawes of Popes were gathered and set foorth by one *Iuon, B. of Carnot*. And therfore no doubt, but the Lord God also at his certaine time, will bring to nought, cut of, and by his comming to iudgement, to the perpetual shame of all Papistes, vtterly abolish all that impietie and wickednes, which the Diuell by his ministers, to the reproche of God, hath caused, increased, and confirmed. For we haue examples both in the people of the Iewes, and Gentiles. For when as their superstition, and obstinate vngodlines was come to the top, then sprang vp the true doctrine, and preaching of the Gospell, by which their false doctrine was reprobued, yet in the meane while through the iust and horrible displeasure of God against them, most greeuously were they plagued: euen as also happened to the Iewes, by Hierusalems destruction, and also to other nations, and lastly to Rome, in the miserable spoyling of the *Gothes* and *Vandolles*.

But if the time since the preaching of the Gospel were well marked, we shall see most euident beginnings of the ruine and ouerthrowe of the Pope and Papacie, which perchance eyther shall go before the last end of tyme, or els in that third space of fyue hundred yeares, or somewhat after, by the Lordes coming shall come to naught. So doo I perswade my selfe: thinke you what you will, at your pleasure, & yet take heede ye thinke not falsly. But if in other places I erre, the matter is not great. For it is certayne out of the word of God, that this errour shall not long continue. For Christ is the very truth, and cannot erre. But let vs note what hath happened, and dayly dooth happen among Christians in this our age, and plainly and euidently, we shall see all things (forespoken) to haue, and dayly to come to passe, about this very time of fyue hundred yeeres. For we haue a notable example

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Of the second comming of Christ,

hereof in the electors, and states of the Empire, which in the yeare one thousand, fise hundred fiftie and eyght, (which was about the fise hundred yeare after the Popes began their tyrannie ouer Kings and Princes) dyd chuse *Ferdinandus* the Emperour, maugre the Pope, and for euer disanulled that decree of the Cardinals, for the confirmation of his election. How (I beseech you) hath *Lotharinge* a *Guisian* Cardinall in *Fraunce*, and *Gramellus* another Cardinal in *Belgia* for al their Cardinalships preuayled, in their laboring to confirme the Popes authoritie, and to bring in the Spanishe Inquisition? Haue not the Frenchmen, and *Belgians*, by that meane rather rebelled against them, and cast from their shoulders that intollerable yoke of the Popes bondage? By which no doubt it is euident, that that space of fise hundred yeres in which the Cardinals bare the swaye, is now passing, and wyll shortly be expired, euen as the other peeuishe and idolatrous doctrine of the Papistes, is well, and to their perpetuall prayse, banished out of the Dominions of many good Kings and Princes. And now ye Princes deale wyfely, and with iudgement, consider howe that Antichrist of Rome hath most shamefully abused your authoritie, to the suppressing of the truth, and persecuting of innocentes: Beare in mynde how long you haue been Ministers and slaues to that blooddie beast, in crucifying Christ againe in his members. Be learned ye Iudges of the earth, be sorye for these things: *Serue the Lorde in feare, and reioyce with trembling.* For the horrible day of the Lord hanges vppon your shoulders. *Therefore kisse the Sonne least he be angry, and so ye perish: when hys furie shalbe but a little kindled: Blessed are all they which trust in the Lord.*

An admonition to Princes.

An admonition to Iudges.

Psalm. 2.

Nowe if in that spoken already, and other particular lawes, the number of fise hundred yeares be so ryghtly fylled, what shall we iudge of the whole body of all the Popes decrees? which afterwarde by *Iron Byshop*

shop of Carnot (after whom *Gratian* followed) in the
 yeare of the Lord one thousand nintie three, at the com-
 maundement of the Pope, was truely collected in one
 booke , as it were by imitating *Iustinian* the Emperour,
 which by the ayde of *Tribonianus* and other noble men,
 gathered the Ciuill lawe into an order, and made therof
 a newe booke. But how with absurdities in number in-
 finite, & blasphemies not to be vttered, those decrees of
 the Pope doo filthily deface the word of God, none of a
 ryght iudgement is ignorant. And yet alas these haue
 had more aucthoritie now many yeres, than the very im-
 mutable woord, and will of God. Which things al-
 though they doo agree very wel together, yet for the ig-
 norants sake, we will proue the same both by a Canon
 of holy Scripture, and the Popes decrees, manifestly con-
 trarie between themselues. *Paule* sayth to *Tymothie* : Spi- 1. Tim. 4.1
ritus diserte dicit, fore, &c. That is, *The Spirit* saith plainly,
that in the latter tymes some shall depart from the sayth, lyfte
nyng to false spirites, and to the doctrine of Diuels by the hy-
pocrisie of vayne speakers, whose conscience is seared wyth
an hotte yron: they forbyd to marrye, they commaunde to
abstayne from meates which are created of God, to be ea-
ten of the saythfull, and of those whych knowe the truth,
wyth thankfullnes. And a little before he taught: *A By-* 1. Tim. 3.
shop must be the husband of one wyfe. To these woordes
 of the Apostle, the decrees of Popes are cleane opposit, 1. pars dist. 38.
 which doo forbyd Byshops, Priestes, and all the Clergie
 to marrye, wyth this interdiction, that if they doo so,
 they must be remoued from the Ecclesiasticall callyng,
 and, which is more, if they haue alreadye contracted
 Matrimonie, without any respect of irregularship they
 must be seperated, and shalbe compelled by theordi-
 narye, and remedies of excommunication, to refuse
 their wyues. &c. By which it is apparant, that the Pa-
 pistes are those, which in the latter dayes should depart
 from the sayth, and by the Diuels pronoking, vnder hy-
 pocrisie

Of the second comming of Christ,

pocrisie, and with many of the chiefest of them haue not vnder the cloake of ouermuch chastitie forbyd pure and chaste Matrimonie, which the holy Ghost doth singularly commend: and also receyuing of certaine meates, *2. Tim. 4. 3.* which (as *Paule* doth witnes) *God hath created for the faithfull to be eaten with thankes (giving.* And yet notwithstanding these (as I said before,) decrees of Popes, although they be cleane contrarie to the will of God, haue had more authoritie among men, than the eternall woordes of God. Bycause those, although in deede wicked and vngodly, yet haue been called holy and Catholike, and they which haue been conuersant in them, our chief masters and doctors were counted, to whom the sacred Scripture was most vsfauerie. So that to take an honest womā to wife (which *Paule* comaunded his Byshops to doo) was dishonestie, and more dishonestie than eyther openly to vse a concubine, or secretly to commit adultery. Also on the Friday to eate flesh, was a great sinne and heresie: and yet on that day to follow drunkennes and carnalitie, was no shame, but highly commended. Likewise, to heare the blasphemous Masse, to reuerence an Idolatrous peece of bread, and to carry the same about with a pompous Procefsion, was no impietie. but good Religion: and yet to celebrate the Supper of the Lord soberly according to his institution, was no godlynes, but great abhominatiō. At a woord, the doctrine of Christ, a good and godly conuersation, was of them suspected, as erroneous: and yet forsooth their deuillish decrees, & damnable doctrine was holy, and nothing pernicious. Their impuritie, great pietie: their hypocrisie, great holines, their damnable ceremonies, was the diuine seruice of God. So that all Christian Religion was vtterly banished, and no token of the true seruice of God could be seen. But now in the yeare of the Lord a thousand five hundred ninetie and three after Christes byrth, which is the five thousand, five hundred, and five yeare after the world

world was made, that expiring of five hundred yeares draweth nygh, in which these decrees of Popes gathered together by publike authoritie, to the great defacing of Gods woord, and the merites of Christ, shall haue their ende. Wherefore a wonderfull and vndoubted hope of things to come may be conceyued of things past, that about that time shalbe that vniuersall destruction of al the world, and glorious comming of the Lord, by which all these Popes decrees shall come to naught, and by the iust iudgement of God, as erroneous and blasphemous, be cast into eternal fire, because they haue wickedly burned all the true interpretations of the Propheticall and Apostolicall scriptures, and cruelly martyred the learned ministers, and true professors of Christes Religion. Vndoubtedly that number of five hundred yeares in lyke manner as the others spoken of before, doo presage the same lyke thing: the Prognostications of the starres (as may be gathered by that which is spoken) take their effect about the same tyme: The preaching of the Gospel, and other tokens mentioned of Christ, is gonne before: and the Iustice of God especially dooth exact the same,

¶ Of the double equalitie of numbers

which is represented in the number of the yeares of the world, happening in the eyghtie eyght, and nyntie three yeare next ensuyng.



Ow what should I thinke and say of that course of yeares, from the beginning vntill the ninetie three now at hand? Which is the yeare of the world fyue thousand, fyue hundred, fiftie and fyue: dooth it foreshowe any woonderfull, or signifie any perfect thing or no? Certainly I fynde the same to

Of the second comming of Christ,

be altogether of like proportion, as by that which is spoken may appeare, euen with the eightie eyght nowe at hand, becaule it is in his qualitie the fise thousand, fise hundred, and fiftie yeere. The *Pythagarians*, and *Platonistes*, men of great aucthoritie, haue thought many things to consist in these, and haue wondred therat : for the lowest number in the highest, hath in it selfe a perfect Arithmetically proportion, and from the lowest to the highest, it comprehendeth within it a perfect Geometrical equalitie. And *Plato* in another place, greatly dooth wonder at the Arithmetical, & saith, that the same dooth make the mynd apt for al speculation, and practise. And he doth adde moreouer, that numbring is giuen of God himselfe to man, as a necessary instrument of reasonyng & discourfing, without which, the mynd should appeare without a mynd, and all artes and knowledge would vanish. Here I confesse my selfe to haue certaine singular imaginations, & those not vayne, but of waight, and agreeable to the woord of God, as I thinke. And therefore for the profit of all, and that I may giue an occasion to the learned more deeply to think of this matter, I wil not bury this my taler whatsoeuer it be, but wyl set it abroad for commoditie, and bring it foorth without any regard of the ouer curious: and the rather, because I know that these things (if else where perchance I slide) doo containe no daunger or heresie within them, but rather by occasion many profitable instructions, and those sweete and necessarie.

In Epinemide
& Philosopho,

And (that we may returne to *Plato*, (he sayth in another place very well : That God is an eternall spirit and cause of all goodnes in the world. Because in the creation of good things he shewed hys vnspeakeable power, wisdom, and goodnes : and in the conseruation of things created, his eternall prouidence, & a wonderfull consent and order of all things : that by the contemplation therof, man which was made to the image of God,

should

De repub. lib.
2.

should also continue, according to the woord reuealed; in acknowledging and calling on his Maiestie : and not as a brute beault, beholding the earth, should seeke after vayne and transitorie things, but should in mynd ascend into heauen to beholde things celestiaall and of continuance, as also the Scripture euery where dooth teach vs. Also, what kynd of men would *Plato* in his *Phedrus* and *Phedon*, haue in hys common weale ? Forsooth euen such, as through contemplating of heauenly thynges, should rather seeme to lyue wythout, than in the body, and rather to God, than themselues, and be delighted in him alone. But that we may go hygher, to the manifesting of that which I am about, Let vs behold how all things in the world doo stand, and we shall finde them in a certayne order, measure, and number, to be so lynked together, that they cannot be seperated. The Heauen, the Planetes, and the Starres keepe theyr certayne order and tyme, and they appoynt the certayne course of euery thing : and cause the chaunge and alterations in the bodyes both of men and beastes: and in hys due tyme euery hearbe is brought forth. All which things are so apparant in our eyes, as of them we can not doubt. And yet all these things, by the incomprehensible wysedome and prouidence of almyghty God, are kept in theyr certaine measure and number. For God by a certayne measure (as it were) hath placed the earth, lyke a round Globe in the myddle, (so that no way it can fall) the which the whole Firmament of heauen dooth compasse, and in the space of twentye and foure houres is carryed rounde about the same. Also he hath appoynted a certayne and iust number of all thyngs : to wyt, the foure seasons of the yeaere, and theyr monethes, dayes, the certayne houres of euery day, the minutes of euery houre, and lastly, the certayne endes of tyme, by a certaine incomprehensible consent of the Starres and numbers among themselues.

Not

Of the second comming of Christ,

Not as though the Starres and numbers without the first cause, can bring any thing to passe, but because in their gouernment, and second operation of the Starres, they represent before our eyes, the immeasurable wyfedome, and eternall prouidence of God. Because God is not a God of confusion, that he can doo all things at his pleasure, by a certaine inordinate affection as men doo: but he is a God of order, a keeper of order in his things created, from which he dooth not rashly digresse, although he tyeth not himself therto, that he wyll not, or cannot alter it (when his glory by his secret counsayle, & the safegard of the Church, requyre the same.) For in the staying and goyng backe of the Sunne in the tyme of *Iosua*, and *Ezechias* kyng of *Iuda*, and by other diuine myracles, he sheweth the contrary. And yet without al controuerfie, the eternall prouidence of God, and Predestination, hath appoynted by a certaine measure and number, from the beginnyng of the world, to the end of the same, as it were by rule, certaine termes in the course of the Starres, by which, great habilitie is gyuen to a skilfull and learned man, to iudge of things to come, euen as by a Dyall made by a workman in proportion and number, things to come are foreseen, because Arte, as nygh as may be, imitateth God and nature. Yea, and these excellent felowes, *Plato* and *Aristotle*, doo place all wyfedome, knowledge, and vertue, in the proportion of number: for Vertue and Iustice they set in the myddle, by which to euery man is gyuen his owne, by a double equalitie, and is measured by a proportion Arithmeticall & Geometricall.

Nowe, sithence this instant number of the yeares of the world, doth so exactly comprehend in it self all those things mentioned before, as from the beginning of things, and in this last age, in like quantitie, and so perfectly dyd neuer appeare, (as hereafter more plainly we wyl prooue) I suppose the Lord God the maker and gouernour

tiernour of all things, by this proportionable agreeing of number, will (as it were by the hand) leade vs to a certayne deepe consideration of a perfect expiring, and end of all things: especially in as much as the dyrefull Destenies, the Starres, and damnable Decrees of Popes doo fulfill the whole number of fise hundred yeares. So that I trust, that the comming of the Sonne of God to iudgement, will shortly ensue, in which all impietie, lying, and dooing of wrong, through the tyranny of Antichrist, the Dinell and his members, shalbe taken away: and the euerlasting kingdome of Christ in truth and equitie, shalbe confirmed: that so to euery one shalbe gyuen his reward cyther good or bad, according to the true Geometrical proportion which is the rule of Iustice in God, to whom all beleeuers in Christe, are like.

But that the more plainly these things may be vnderstood, it must be knowen what we call Arithmetical proportion, and Geometrical, according to iustice: and also how these two proportions are perfectly contayned in this yeere of the world. 5555. which in the yere. 95. ensuing, shalbe the yeres since the worlds foundation. Arithmetical proportiō is, whē as three or mo numbers being set al without any respect of proportions, doo differ by equall oddes, as. 1. 2. 3. 4. 5. Here continually one number differs from the other but in vnities, as also, 2. 4. 6. 8. 10. in which one differeth from another, by the number of two. And therefore we see in the fifth number which is the last, an Arithmetical proportion to be contayned, because it hath in it this excellencie, that it cōprehēdeth in it self, & that fitly, al vnities, of which al other numbers do consist, be they euen or odde, to the which no natural, be he neuer so talkatiue can attain by numbring. This Arithmetical proportion, Aristotle ascribeth to the exchaungeable iustice. For euen as euery number playnly doth differ frō other in equal summe: so

The definition of Arithmetical proportion.

Melant. in E. pic. mo. Phi.

Of the second comming of Christ,

Geometrical
proportion
what.

In Gorgia.

Galat. 6.

a great equalitie there must be betweene the ware and the price, least while one is iniured, the other by his losse and damage become riche. The Geometrical proportion is, when as three or moe summes being set, we consider not the difference of numbers, but marke the equalities of proportion. For euen as fiue referred to 50. hath the proportiō of quantitie, so hath. 50. to. 500: and as, 50. to. 500, so. 500. to. 5000: al which are in the proportion of tenne. But *Plato* sayd, that this Geometrical proportion can doo much, both betweene God and man: and that the state of a common weale is then best, when it consisteth of a Geometrical equalitie, which appoynteth persons, and ordaineth offices, according to the greatnes and woorthines of giftes, and bestoweth rewardes to worthy persons, whereof it is well called of the Philosophers a distributiue Iustice. For example sake, as in the gouerning of a shippe, the ruling of the same is not committed to any man, but vnto him which is skilfull, and for his cunning, and well guyding thereof, he receyueth a better stipend than other which are vnskilfull: so also to a vertuous, cunning, iust, constant, and graue person, the administration of the common Weale is to be committed, and withall a woorthye honour: least by a gouernement which is rude, wicked, and tyrannicall, the common weale be brought to destruction. Also in the affayres of priuate persons, this Geometrical equalitie is to bee obserued. For a greater honour and reuerence is due to the Magistrate, than to an other man: to our parentes, than to strangers: to an old man, than to a young: to a learned, than to an ignorant. Also we ought more entirely to loue our wiues and children, then other folkes, as likewise according to the doctrine of *Paule*, we should more make of, and cherish those of the houshold of sayth, than straungers from the Church.

But

But alas, we tooo well doo know, that no equality according to the Arithmetically proportion is kept at all, no not of those which are accompted the most holy among the members of Christ, and in the same greatly delyghting them selues, as though then they were the best Christians, if they lead a ciuill and politike lyfe without any publike reprehension. The which as it is rare, so is it much to be commended: because to doo so, is the propertie of a good citizen. But it followeth not by and by that they are good Christians, because they are good Citizens. For godlines, humanitie, bounteousnes, fidelitie, vprightnes and true religion, stretch farther then doth outward behauiour, the rule of the law, and hypocrisie. For the true disciple of Christ being of one minde and meaning with his mayster Christ, will be so farre from enriching himselfe by impouerishing another, and by hiding that which may hurt his neyghbour, that by no meanes he wyll preferre his owne priuate prosperitie, before the common profite of others: and rather wyll forgoe lyfe and luyng, then doo that which is not seemely for any man, much lesse for him which is by calling holy, and by profession a Christian. Good God, how farre from this mynde and purpose are most of our buiers and sellers estranged? For as yet we talke not of those which are well knowen to be deceitfull, faythlesse, abhominable, and common vsurers, but of such as in syght of al men seme and be accompted honest, and good Citizens. For euen these doo perswade themselves that they deale vpryghtly, if onely they giue true measure for their money: not considering at all, that to take excessiue gaynes is to doo wrong, and altogether agaynst iustice: not considering, that it is all one in respect of equalitie (from which all iustice dooth spring) to set too great a price, and to sel by false weights and measures, by which reason, the vnequalnesse of price and ware, maye woorthely bee called vniust and

A true Christian.

Of the second comming of Christ,

these we plainly perceiue, that in this world no Geometrical equalitie according to the distributiue iustice, (which is the best) is any where obserued. But yet (sith God is iust) all kinde of iustice necessarily to all must be extended, so that to the worthy, at things must be giuen, but from the wicked, all things which falsely they haue takē to theselues, & abused to the molesting of the godly, shall vtterly be taken away. Wherefore needes must there be another life after this, & therefore for those reasons alledged, we set down, that the Lord god doth foreshow to the studious, by this dubble proportiō or equalitie of nūber, a certain finishing of things with an vtter destruction of this wicked world, and withall, he vndoubtedly doth giue vs to vnderstand, and signifies the beginniug of the building anewe of the 'eternall kingdome of Christ, which with vpriht iudgement, and by equalitie in euery respect, he will establishe perpetually, and make it endure world without end.

¶ Of the number of fīue, the fīue- fold forme, and of the Greeke letter χ.



Ith by that which is vttered we haue shoven, that euen fyue hundred, and euery .50. yeare, there doo commonly happen some singular alterations in the Churche, and common Weales, it foloweth very lykely, that the eightyeyght yeare nowe at hande, which is the yeare of the world; 5550. shalbe fully perfecte: to which if but
fīue

five were added, it commeth to passe (as a little before it is said) (that the whole number, in the yeare . 93. wyll be proportionable, according to Arithmetical and Geometrical equalitie. And therefore they doo seeme to presage vnto vs a golden world in deede, and euerlasting to come, in which all the iustice of God shalbe fulfilled, and haue her full strength, and vertue. Yet I do not deny, but it is my saying, that the lowest number of five from the first & last, do offer vnto vs many things agreeing very well to our purpose: especially sith which hath been sayd so meete in one, and many things els both in the Byble, and *Sybillian* Oracles are to be found like vnto them: all which we playnly see are grounded in the perpetual ordinance and prouidence of God, not by chaunce.

Of the number of five is termed the fivefold forme, which of all other, (as *Quintilian* recordeth) in setting of trees, maketh the fayrest Orchard, and is such, as howsoeuer one behold the same, it is direct and straye. Then is a thyng sayd to be fivefolde, or offive manner of wayes, when the disposition thereof is such, as two partes thereof together with the thyrd of another sort, opposit to themselves by equall space, doo seeme (howsoeuer you turne your selfe) to haue the forme of five, or this letter V, by which the Latines, doo note five. But if five in number were set downe by other figures, or by the same, in like order vnderneath, they doo represent the Greeke letter χ . and the Latine X, which doth signifie tenne. From thence I thought, sith in the forementioned proportionable number of yeares, the number of fyue is lowest, and besides dooth represent these two letters, from which also by an equalitie of Geometrical proportion, it goeth forward by the distance of tenne, I thought I say, whether thys also dyd signifie any singular thing worthy to be marked? For the Greeke letter χ . is the

*Quintil. lib. 8.
cap. 3.*

Of the greeke
letter χ

Of the second comming of Christ,

the first letter in the name of Christ, $\chi\rho\iota\varsigma$: & *Iohn* in the Reuelation by $\text{X}\xi\varsigma$, commaundeth all of vnderstanding to count the cominyng of the Beast ryng from the earth, and hauing the two hornes of the Lambe; which are .666. yeares, so significant are these Greeke letters. But in the explications of this place *Bullinger* teacheth, that the account of .666. yeares must begin, when *Iohn* sawe his Reuelation about the ende of the raygne of *Domitian*, which was from the birth of Christ the .97. yeare: so that to the fyllyng of the fyrst hundred yeare from Christs Natiuitie, three yeares be wanting. If therefore these yeares were added to an hundred, and they added to the number of the Beastes name .666, and three yeares were taken from the fyrst hundred, we shall haue the yeare of the Lord to be .763. which was the .13. yeare of *Pipines* raigne: about which time *Pipine* graunted vnto the Pope, hys chiefe power and aucthoritie, contrary to the minde of *Leo Isauricus*, whom the Papistes extreamly did hate, for casting their images out of his Tēples, and therefore they called him $\epsilon\kappa\omicron\nu\omicron\mu\alpha\chi\omicron\nu$, or enemie to images. Therefore by these letters we know the time of the comming of the beaſt with two hornes like vnto the Lamb: euen as *Henry Bullinger* doth prosecute the same more at large, and proueth the same by *Sibyls* Oracles. Moreouer when we count al markes of the letters in this name $\chi\rho\iota\varsigma$, if (as it is in *Sibyls* verses) E. be added, we shal plainly finde that in these also the beginning of the time when the kingdome of Christ should be preached, and also the beginning of the fall of Antichrist, euen as in the former his comming was signified. All the Greeke letters in this name, expresse this number. 1485.

Of the woer.
 $\chi\rho\iota\varsigma$

Now if the yeares, which come from that yeare, in which Iesus by his resurrection from the dead, and ascension into heauen, had declared hym selfe to be Christ the king of the Iewes, and the sonne of the eternall

nal God, were compared to this time, when *Luther* and other learned men dyd by the pure Euangelicall doctrine of the free remission of sinnes in Iesus Christ, driue away the grosse darknesse of papisticall ignorance, and made the sonne of righteousnesse Iesus Christ our Lord, to shine againe, we shall euidently perceyue this tyme rightly to be comprehended in these numbers. For if to this number, 1485. the yeares from the Natiuitie of our Lord, to his resurrection, which were, 33. were added, the shall the yeare of our Lord, a thousand, five hundred, eightene arise, in which, and afterward, many learned men began to set them selues agaynst the darknes of Papistes. Now because this loweit number of five, a perfect Arithmetickall, to that Geometricall proceeding by a fiefold, and very goodly forme, dooth as it were in colors, place before our eyes, the Greeke Letter χ . which is the first Letter in the name and office of our eternall king, and also beyng a litle turned, representeth the Crosse, that is, the badge and noble signe of Christ, whose last letter of the Nominatiue case is X: by those thinges I fall into this consideration, that about these tymes foretold, the commying of the Lorde to iudgement is prefignified, by which he shall shew hym selfe to all the world, to be Christ the sonne of God, promised to the father, afterward seen of the Iewes, who they dyd abhorre, and at length crucifie, whose token (according to the iudgement of the Fathers and *Sybilles* Prophetes) also in the commying of the Lorde to all the faythfull, shall be lyke a comfortable Trumpet, but in the syght of the worlde a $\piροσκομμα$, or stumbling blocke to the worlde. That this is no vayre imagination, although it be no certayne demonstration, many such lyke reasons and examples cause me to thinke. For in many places of the Scripture, we often find, that the Lord hath been greatly delighted in geuyng them, eyther by plaine woordes, or secret prouidence, fyt and

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proper names, by whom it hath pleased him, for the glory of his name, to bestowe vppon his Church any great benefite . Hereof is *Abram* called of God , *Abraham*, and the forerunner of the Sonne of God , called *Iohn*, and the Sonne of God hymselfe receyued a name from the Angell , and was called *Iesus*, that is, a Lord and Sauiour , redeemyng the world from sinne : which afterward receyued a name , accordyng to hys office, and was called *Christ*, that is, Anoynted, anoynting vs with hys holy spirit, that so we myght acknowledge him to be our Christ. Wherefore let it not seeme straunge vnto vs, if those letters , by the diuine prouidence of God, doo contayne many and great mysteries within them. For the Lord God by a certayne incomprehensible prouidence , not according to mans wysedome , or foreknowledge of thinges to come , dooth gouerne the thoughtes and tongues of men , that many men, and Cities, in which the Lorde God wyll shewe eyther hys singular fauour , and marueilous woorkes of mercy, or his anger and heauie displeasure , should receyue fatall names accordyngly . And therefore by this reason it came to passe no doubt, that King *Dauid*, which signifyeth well beloued, should receyue a proper name : as also the Prophet *Daniell* his , signifying the iudgement of the Lorde. Because in hym, the Lorde God dyd shewe foorth his singular kindnesse many wayes , and in thys hys secrete iudgement concerning the Empyres of the world, and theyr endes , and of the two commings of Christ, the first vyle in the flesh, the second victorious, to iudgement . So lykewyse *Babylon*. receyued a fit name, but in a diuers respect , not onely because that in her there was made a confusion of tongues : but especially because of the confounding of manners , and wickednes of Religion, and Idolatry togeather . Wherefore at the length it vtterly came to naught, & there is become a meere confusion in deede of all beastes and serpentes.

By

By a contrary ende *Hierusalem* tooke her name, because she should see the peace of God in Christ, which afterward she dyd furiously despise. I haue heard moreouer of *Melancthon*, whych also in a certayne booke he dyd publishe, that that name *Emda*, a towne of the Orientall *Frisia*, and my natie countrey, hath her deriuation from truth, and firmenes, accordyng to the force of the Hebrewewoord: *Est enim illa urbs amans veritatis*. For (sayth he) that Citie is a louer of the truth. And howe this name agreeth to that Citie in these our dayes, the Lord God hath abundantly declared in this, that he hath myraculously kept vs among these so daungerous tempestes, constant in the true doctrine of hys Gospell, against the manyfold subtilties of the Diuel: God graunt we may perseuer to the ende in all truth, and simplicitie of hart, and that this naturall fallyng, may firmly be vpholden and stayed, least otherwyse it pretend any euil fortune, & so we be called no longer *Emdani*, that is, constant in the truth, but *Valdarini*, that is, *Babylonians*: which thing God of his mercy turne away from vs. *Sybil* also *Eritrea*, playnely telleth of *Rome*, that her name dooth comprehend many wofull destenies, and that in these verses, translated out of Greke into Latine by *Castalion*.

*Emes, veritas,
Eman, stabilis.*

*Porro quater decies complebis, terque trecentos
Annos, atque octo, cum te peringere metam
Tristia fata, tuo completo nomine cogent.*

*Libro, 8.
304A.
948.*

Thy ende, thy name fulfylld, and fates
shall cause then for to come:

Of yeares nine hundred fortie eyght,
When seen shalbe the summe.

Nowe after what sort that Propheysye is fulfilled, *Castalion* shewes in his annotations vpon the same place, to which I send the Reader. And that *Rome* els where hath a name according to her nature, it is apparant by a certaine answer of *Pasquil*:

Of the second comming of Christ,

Lo, Vultuū.

Roma quid est? quod te docuit preposterus ordo.

Quid docuit? iungas versa elementa scies.

Roma amor est, amor est? qualis? preposterus. unde hoc?

Roma mares. Noli dicere plura, scio.

Hereof also in respect of her outward whoredome, which is lynked often tymes with the spirituall fornication, she is worthely called in holy Scripture, an Harlot, and *Babylon, Sodome, and Gomorrhe*, secrete malice, and a people rebelling against God.

¶ Of the round and square figure, of the Climacterian yeares, and of the Golden number.



Nowe these and that which folowes be ryghtly considered, and compared together, they wyll sufficiently shewe themselves to be neither contrarye to the Scriptures, nor impertinent to my purpose, but rather such, as (if they be compared wyth that before mentioned) may well bring

vs into the remembraunce of the latter dayes: especially sith they doo as it were in lyuely colours set before our eyes, the perfect end of this worlde, and commyng of the Lord to iudgement: And also the fuesfold figure dooth not only represent the Greeke letter χ . or beyng somewhat turned, the crosse: but also both the square figure and the round. For the crosse by equall distance in the plaine, dooth fyll the circle, and representes the round forme: but the Greeke letter χ . rather betokeneth the quadrangle figure.

But (this I speake by the way) if vnto the fuesfolde figure

2
x 5 3
4

figure, noted by five vnities on either side, contrary to the myddle number of five, the foure figures comprehended in the fifth, euen to the perfect number, were set vnder, then these nine vnities, may so by Art be disposed, that euery way we may see fiftene, as by the figure here vnderneath may appeare.

	15	15	15	5
15	2	9	4	
15	7	5	3	
15	6	1	8	
				15

So that this number of five in the threefold, according to Arithmetike, may seeme the most perfect, & by many figures as it were to represent those three alterations of tyme, of which before we made mention, whose end in a iust quantitie of numbers, perfectly set of God hym selfe, ought certainly to be looked for. Neither can any doubt, but that this figure containing a marueilous equalitie, and agreement of numbers, in a very great inequality (as it may seeme) doth signifie some great mysteries, as well Diuine, as Philosophicall, the which, (least in these which may perchance seeme more darke then many of *Platoes* numbers, I be ouer tedious to the reader) I leaue to the consideration of the studious. But (that we may somewhat returne to that we haue in hand) although the circular and round figure, be of all others in sight most fayre, yet (as is the whole world) is it very vnstable, subiect to alteration, and full of troubles. But the square forme is fyrm, constant, and stable: and howsoeuer it be placed, is alwayes one and the same. And therefore dooth *Aristotle* compare the same to a

Of the second comming of Christ,

Arist. li. i. Ethic.

Phet. 3.

Psal. 17.

Math. 21.

Apoca. 21.

good and honest man, whom he calleth *τὸ γὰρ ἄνθρωπος*, the which, howsoever with *Aristotle* we imagine him, we shall neuer find, Christ onely the Rocke, & true corner stone, refused of the builders & workmē of this world, excepted: but in the life to come, we shall be such with Christ himselfe. And therefore doth *Iohn* describe the holy *Hierusalem*, descending from heauen, to be foure square: in which, her perfection, constancie, and continuāce, is noted. Because by no ill fortune it shalbe weakened, there shalbe no lamentation, no sorrowe, no death: but perfect ioy, great mirth, and a life endued with all spirituall riches and euerlasting, of which the faithfull, in the comming of the Lord, shalbe partakers. Whose most ioyfull comming about those notable times aboue mentioned, we looke for, and long exceedingly for our redemption:

Of the Climacterian yeres,

To these may be added, that in the yeare. 88. which is the yeare of the world, 5550. such a yeare shall ensue, as to it from the creation of the world, by seuens, as it were by degrees and steps we may ascend: as also the yeare before that, 87. which is the yeare, 5549. to which number auncient writers haue ascribed much: partly because it is a square number, of which aboue it is spoken, partely also, because it ariseth of seuen, seuen tymes doubled. But experience, and the assertion of the learned, prooues, that euery seuen yeare from their byrth, to their death, is very daungerous, contrary to noble wittes, and notable men of the best nature, by a certayne agreement they haue with their maker. For sith all that is made hath been created by the wonderfull wisdom of God, and by a certayne secrete power ingrafted, tendes to his naturall conseruation, & seekes that is best for his good state, it very likely appears, that famous men haue a more affinitie with their second birth, the most artificial nature being made of God, than eyther beast, or beastly men: and therefore that

that they are of God more tyed with nature her self to a certayn tyme. But these are counted especially climaſterian yeares, which by ſeuens aſcend, as is the. 21. yeare, which dooth conſiſt of three tymes ſeuē. Such be, 42. and. 63. yerēs, cōūting as wel by nynes, as by ſeuens, and therfore be they iudged to be very hurtful to notable felowes. For in that yere of their life dyed *Luther, Melancthon, Martyr*, and other excellent men in al ages: as also *Erasmus* is thought to haue left this world in the ſeuenty yeare of his age. But whether the like yeares be fatall to al the world, as they are to particuler men, we leaue it to the iudgement of others. Yet if these thyngs mentioned, for a certayne like proportion of numbers, doo include any ſecret reaſon, bycauſe (as *Plinie* ſaith,) *Harmonia rerum naturam ſibi ipſam congruere cogit*: The conſent of thyngs, makes Nature to agree to her ſelfe: it is credible and likely, that the laſt end of the world, and of all mankynd, dooth conſiſt of like proportion of numbers, as dooth a part. Becauſe man is in deede a part of the world, and therfore is rightly called of the Philoſophers, *μικροδμοσ*: Agayne of thyngs paſt, thyngs to come are gathered, ſeeing that the courſe of time, the inclinations of the ſtarres, the circuite of ſiue hundred yeares, and that ſingular proportion of numbers, in the number of ſiue (of which hitherto we haue ſpoken,) come to paſſe about the ſame tyme altogether, and haue al one and the ſelfe ſame reaſon. All which (to ſpeake the truth) were coniectures of no weight, and couldē proue nothyng, dyd not Chriſt and Paul in plaine words ſignifie vnto vs, that the worldes ende, together with the glorious commyng of the ſonne of God to iudgement, are at hand, and as it were at our doores: when we ſhal ſo plainly perceyue the Goſpel of the kingdome of Chriſt to be preached throughout all the world, and the ſonne of perdition by the ſpirit of Gods mouth to be ſo confounded, that nothing ſhal ſeeme to be be-

lib. 2. ca. 109.

hynd,

Of the second comming of Christ,

hind, but his vtter defamation : and to this purpose finally doo serue other coniectures, as is aboue declared.

Of the golden
number.

Here by reason of numbers, one thing more, well worthy to be marked, because it agrees with that aboue mentioned, comes into my mynde, which was tolde me by an honest man, skilfull in Astronomy, and Geometrie, and of good credite. For he sayd, that in the 1568. when *Ericus* King of *Suethland* (which then was in armes) had by force taken from the *Linonians*, a certayne Castle situated in the Iland *Ofila*. called *Sonenborch*, he by good fortune, was lodged with a certayne noble Astronomer, with whom by reason of their studies, he was very familiar. Being in talke one day, he brake out into these wordes, and sayd, O miserable, and horrible dayes, which from the yeare, 1570 now at hand shall ensue and continue many yeares. His guest asked him how so? He answered: Because, when the number of the yeares of Christes Natiuitie dooth contayne within it, for certayne yeares the Golden number of euery yeare, (which is seldome seen) then it hath of long tyme been obserued, and histories doo witnes the same, that infinite calamities, and intolerable troubles haue chaunced. But now from the 70. yeare now at hand, vntill the yeare. 77. there shalbe among the yeares of the byrth of Christ, & between the golden nuber of euery yeare such an agreemēt, as. 1. 5. 7. which being ioyned together by additiō do make, 13. Now this number, 13. is the Golden number of the yere. 1570. and in the sixe other immediatly ensuing. And therefore he did affirme that in that yeare the watrie Element should gouerne, and should presage great ouerflowings of water. But in the yeare. 73. which is the middle of these seuen, the Earthly Element, for some notable cause, should lose of his vertue, by reason wherof, a woonderfull scarfetie of things should ensue, as afterward it came to passe. Moreover
he

he sayd, that in .76. yeare, the aire should be corrupt, & the plague should be in euery place. After which should succcede three yeares, the first of which . 1577. dooth by the foresaid reason comprehend in it twenty in number, and if from this number, 19. which is the chiefeft golden number, & the goldé number to the yeare going before, were taken away, then one, which is the beginning of the number, & the golden number of this yeare doth remaine, and so in the other two following, and no further. And therefore in the yeare .77. the fire Elemeēt shall trie his force, and breede discention and warres, & againe in the yeare .78. a greuous pestilence shall dispatch verie many. And in the yeare .79. agayne shall come great scarfitie of all fruite. Finally he sayd, because, 19. is the hyghest golden number, it shall bee found that that number from the .70. yeare, (when this first agreement began) counting 19. shall as it were by a finger, poynt vnto the 88. yeare. For from the .70. yeare to the .88. so many yeares come between: about which time (according to the opinions almost of all Mathematicians) very dyrefull and myserable thyngs shalbe come to passe. Because by good experience, he boldly sayd, that the Lord God maker and keeper of all order, did orderly by a certayn number, measure, and aspect of the Starres, rule and gouern the whole Firmament of heauen.

And therefore, because of these thyngs which haue been spoken, we do wel ynough and sufficiently knowe, that the kingdome of God is at hand: let vs lyft vp our heades to heauen, let vs contemne all worldlye thyngs: let euery man cast away securitie and desire of pleasure, by whose inticementes, the minde is suppressed: let euery man frame hym selfe to learne what is good, and godlynesse: let him prepare hymselfe to the Crosse, let him profit in good woorking, in true calling vppon the name of the Lord, and put on the armour of

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righteousnes, that if the aduersary challenge vs into cōbate, we may by no flatterie, by no force, by no terroure, by no torments be drawn and pluckt away from Christ. The almighty God be present with vs continually wyth his diuine assistance, and defend vs euermore against all the inuasions of the diuel, by which he would bring vs from our fayth, driue vs out of hope, and so barre vs from our kingdome which is in heauen.

¶ Of the manner and effect of the Lordes commyng to iudgement, with an exhortation to watchfulness.



Etherto by diuine testimonies it hath been shewed, that certaynly the world must be destroyed, and also by Oracles, and probable reasons and coniectures it hath beene prooued, that the glorious commyng of the Lord is at our doores, and cannot be farre off, although we knowe not the certayne yeare, daye, and houre of hys commyng. It followeth therefore, that both for the edifying of the Church, and resourmyng of our manners, that we alledge testimonies out of holy Scripture, both of the manner of the commyng of the Sonne of God to iudgement, and of the effect of the same. After that the Sonne of God Christe our Lorde and Sauour, by the secrete counsaile of God the Father, had determyned for our saluations, and satisfiying the wrathe of God, too suffer death,

death, he tooke vpon him the shape of a seruant, was in the worlde poore and miserable, tooke patientlie all tauntes and mockes, and suffered himselfe to be condemned though vniustly, and shamefully to be crucified: but in his seconde commying, he shall not onely appeare lyke a chyefe Monarch of thys worlde, but shall shewe hymselfe to be a Kyng since the begynning of the world, and him which cast the mightiest from their seate of Maiestie, and exalted the humble, and turned Em-
Daniell. 2.
Luc. 2.
 pyres at hys pleasure. Also he shall declare hym selfe to be the Sonne of God, coequall in deytie wyth God hys eternall Father: so that then the course of thyngs shall be chaunged, for he in that day shalbe iudg, and iustly condemne those, of whom he was iudged, and against al equitie togeather with hys members condemned, and which haue obstinately and without reason persisted in impietie. For the woordes of Christ in the. 25. of Matthew, by which accordyng to the capacitie of man, the last iudgement is depaynted, are these: *Cum venerit filius hominis in maiestate sua, & omnes angelicum eo, tunc sedebit super sedem maiestatis sue, & congregabuntur ante eum omnes gentes, (Nemo enim qui vnquam vixit, est, & erit, hoc iudicio eximetur) & separabit eos ab inuicem, sicut pastor segregat oves ab hedis, & statuet oves quidem a dextris suis. Tunc dicet Rex his qui a dextris eius erunt: Venite benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi, &c. Et his qui a sinistris, dicet: Discedete a me maledicti, in ignem aeternum, qui paratus est Diabolo & Angelis eius.* That is, When the sonne of man shall come in his maiestie, and all his Angels with him, then shall he sit vpon the throne of his maiestie, and all Nations shalbe gathered togeather before hym, (For none which euer was, is, or shalbe, from this iudgement shalbe exempted) and he shall separate them, euen as a shepheard doth segregate the sheepe from the goates, and shall place the sheepe on his right hand. Then shall the King
Math. 25.

M. ij.

saye.

Of the second comming of Christ,

saye vnto those which are on his right hand: Come ye blessed of my Father, possesse the kingdome prepared for you, from the beginning of the world. & And to those which are on his left hand, he shall say: Depart from me ye accursed, into euertlasting fire, which is prepared for the Diuell, and his Angels. Because these haue done no deedes of charitie, but haue cōtinually rebelled against God: but the other haue done much better, because by reason of their fayth, they haue fulfilled all workes of mercies, and haue been with one minde with God.

In which Sermon, Christ doth applie himself to mans capacitie, and borroweth his similitude from an vp-right King and iudge of this world, which dooth pronounce lawfull sentence, whether it be of absolution, or condemnation, according to our woorkes be they good or bad, and by and by doth execute the same. Lyke-wise Paule dooth shewe the manner, how Christ in his last comming shall appeare to all the electe which euer were, or shalbe, in these woordes: *Hoc enim vobis dicimus in verbo Domini, quia nos qui viuimus, qui residui sumus in aduentu Domini, non praueriemus qui dormierunt. Quoniam ipse Dominus in iussu & in voce Archangeli, & in tuba Dei descendet de calo, & mortui qui in Christo sunt, resurgent primi. Deinde nos qui viuimus, simul rapiemur cum illis in nubibus, obuiam Christo in aera, & sic semper cum Domino erimus.* This we say vnto you in the word of the Lord, that we which liue, and are the remmaunt in the Lordes commyng, shall not goe before them which sleepe. Because the Lord himselfe, in the commaundement and voyce of an Arch-angle, and in the trumpet of God, shall descend from heauen, and they which are dead in Christ, shall first arise. Afterwarde we which doo liue, shall togeather with them be carried in the Cloudes to meete Chryst in the ayre, and so shal be wyth God for euer. Also Paule teacheth, that in a moment, in the twinckelyng of an eye, in the laste sound of the Trumpet, the dead shall ryse vncorrupt, and

4 Thes. 4.

1. Cor. 15.

and those which are liuing shall vppon the suddayne be changed to incorruption and immortalitie. *Iohn* alio feeth all the dead standing before the great and whyte Throne in the sight of god, and the books to be opened, and the dead to be iudged out of that which was written according to their woorkes. And he which was not found wrytten in the booke of lyfe, was cast into a burning lake. But *Sibyll Eritraea* in her verses called *Acrostichides*, which were read (as it seemeth) but not well vnderstood of *Cicero*, dooth notably depaint the last coming of Christ, and destruction of the world. Which verses were greatly esteemed of the Fathers, as appeareth both out *Eusebius* & *Augustine*. For out of these authors which wer before the byrth of Christ, as also in *Varro* & in *Virgils* .4. *Eglog*, it is euident that these Oracles were of great antiquitie, in so much as they were counted as diuine reuelations: and therefore wyll we ioyne those Latine verses vnderneath, and the rather, bicaule in them nothing can be found which is dissonant from the word of God. *Acrostichian* verses are those, whose first letter depends one of the other. The letters in Greeke were these: *Ιησους, χριστος, θεος υιος, σωτηρ, σωφρος*. In Latine these:

Apoca. 20.

Cicero de Di-
uination. lib. 2Eusebius in vi-
ta Constanti.
August. lib. 8.
cap. 25. de ci-
uitate Dei.

IESVS CHRISTVS DEI FI-
LIVS SERVATOR CRVX.

Which verses of Sibyll, were thus
turned into Latine.

*I*udicij signum tellus sudoribus edet,
E. xq̃ polo veniet Rex tempus in omne futuris.
*S*cilicet vt carnem omnem, vt totum iudicet orbem.
*V*nde Deum fidi, dissidentesq̃ videbunt,
*S*unnum cum sanctis in seculi sine sedentem.

M.iii.

Corpo.

Of the second comming of Christ,

Corporeorum animas hominum, quo iudicet, olim
Horrebit totus cum densis vepribus orbis.
Reijcient & opes homines, simulachraq; cuncta,
Exuretq; ignis terras, Cælumq;, Salumq;
Incendetq; fores angusti carceris Orci.
Sanctorumq; omnis caro libera reddita, lucem
Tunc repetet: semper cruciabit flamma scelestos,
Vtique quis occulte peccauerit, omnia dicet.
Sub lucemq; Deus reserabit pectora clausa.
Dentes stridebunt, crebrescent undique luctus:
Et lux deficiet, solemq;, nitentiaq; astra.
Inuoluet Cælos, & Luna splendor obibit.
Fossas attollet, iuga deprimet ardua montes.
Impedietq; nihil mortales amplius altum.
Longa carina fretum non scindet: montibus arua
Ipsa equabuntur: Nam fulmine torrida tellus
Vnaq; & sicci fontes, & flumina hiabunt.
Sidereisq; sono tristi tuba clanget ab oris,
Sultorum facinus mœrens, mundi q; dolores.
Et chaos ostendet, & tartara, terra dehiscens,
Regesq; ad solium sistentur numinis omnes.
Vndaque de Cælo fluet ignea sulphure mixto.
Atque omnes homines signum præsigne notabit
Tempore eo lignum, cornu per amabile fidis
Oppositus mundo casus, sed vita piorum
Respergendo lauans duodeno fonte vocatos,
Compestetq; pedo ferrato cuspide gentes.
Rex tibi nunc nostris descriptus in ordine summo
Versibus, hic noster Deus est, nostraq; salutis
Conditor æternus, perpeffus nomine nostro.

IESVS

IESVS CHRIST, THE SVN
OF GOD, THE SAVIOR,
AND CROS.

Which verses of Sybil, are thus turned into Englishe.

I N sweatyng shal the Earth shew foorth a signe of dreadful doome.
E ke downe from skyes shal come a king, that euermore shal raigne.
S o that all flesh that king shal iudge, and al the worlde so wyde.
V n faythful with the faythful men, shall see God face to face.
S itting with his most glorious Saints, when that the world shal end.
C ommyng to iudge the soules of men, when he shall see his tyme.
H orribly shal the world be with bryars ouergrowne.
R eiect shal men their riches quite, and Idols throwe away.
I n burnyng shal the fire consume the Heauens, the Earth, the Sea:
S o shal the woful gates of lothsome Hel be set on fire.
T hat al the flesh of righteous men, being so set free, to light
T hen may returne: eternal fire the wicked shall torment.
H ow euer secret are their sinnes, he shall reueale them all.
E ke shal he there declare the faultes of men, and secretes all.
S ore gnawing there of teeth, and wailings shal ech where be heard.
V nto the glittering Sun and Starres, shal light be quite denyd.
N owe shal the skies be folded in, the Moones light shal be lost.
O f valleys shal he rayse the depthes, and Mountaynes lay ful lowe.
F rom wandring wide, the salt sea some, shal hinder men no more.
G reat shypes ne smal shal passe no more the sea: the moūtaines steepe
O n playnes shal leuel lye: for why, the earth with lightnyng parcht,
D rie deepe shal gape with heate, floods shal be dried, & fountaines al
T hen shal the *Trump* sound out a noyse frō skies, with earnest tune:
H eauyly waylyng the misdeedes of fooles, and worldes griefe,
E arth and Hel gaping then beneath, shal great confusion shewe.
S tates and al kyngs shal then appeare before Gods iudgement seat.
A nd downe from heauen shal fal a streame, of brymstone mixt with
V nto al men a famous signe, whereby they may be knowne, (fyre.
I n those dayes shal be giuē, euen by the wood, a trump most deere,
O f all the faythful much esteemd, but to the worldes scate,
R eposyng trust in earthly things, a cause of great offence.

Of the second comming of Christ,

A t that tyme likewise shall such men as liued a godly life,
N o longer welter in their filth, but cald to purer state,
D rencht deepe shal fully censed be in .xii. cleare running streames,
C ontroule hee shal the nations force, with his strong steeled staffe:
R eciting now our king in verse whom here we haue set forth,
O f God our Lord this is the name, the woorker of our wealth,
S tablisher of all the world, who suffred for our health.

Now I hope these testimonies alleged, may suffice to
proue vnto vs the maner of the comming of the Sonne
of God, and of the worlds ouerthrowe. For it is not for
man to speake more of the same, then he hath lear-
ned out of holy Scripture. Yet somewhat longer will we
staye in describing the greatnesse of the happy life of the
godlye, and paynes of the vngodly: and yet no
further will we goe, then the holy Scripture dooth lead
vs to consider. Certayne it is, and without all contro-
uersie, that nothing can be imagined of greater happi-
nesse, and better estate, than is God the chiefeest good:
& that that felicitie which is in god, is as great & in-
sear-
chable, as is his omnipotency, by which he created both
heauen and earth of nothing, by his woord alone. And
therefore it foloweth, that those which are of one mind
in Iesus Christ with God, be also partakers of those
goodes which are in God, and as beloued children
in Christ, and heyres of all their fathers riches, which are
infinite and incomprehensible. And therefore *Paule*
sayth out of Esay: That the eye hath not seene, nor the eare
heard, nor hath it entred into the hart of man, what God hath
prepared for such as loue him. But those celestiall and in-
uisible, are not so apparant and shine before our eyes as
earthly & visible things, to which we are tooo greatly
addicted: and therefore the holy Ghost by *Iohn* in his *Re-*
velation, helping the weakenesse of our iudgement, doth
like the kingdom of god to a certain great & large city,
which he doth cal the holy *H:erusalem*, whose gates are of
precious

1. Cor. 13.
Esay. 64.

Apo. 21-

precious stones, and whose walles & streates are of pure golde, then the which nothing is more excellent in the sight of men. And he dooth also call that citie, (of the which all the elect shalbe perpetuall citizens) *Tabernaculum Dei cum hominibus, & habitabi: cum eis, & ipsi populi eius erunt, & ipse Deus cum eis erit: The Tabernacle of God with men, and he shal dwell with them, and they shalbe his people, and he shalbe their God.* Finally, that there is the fulnes of all felicitie, where God is all in all, in which place we shall know hym pefectly euen as he is. And therefore true is that voyce, which *Iohn* in his *Reuelation* heard from heauen: *Beati mortui qui in Domino moriuntur: Blessed are the dead which dye in the Lord: or those are blessed,* which the Lord at his commying shal finde vigilant, wise, and sober.

Now, if nothing be more happie (as in deede nothing is) then to inioye the sight of the euerliuing God, and to be inheritours of eternall lyfe: certainly by a contrary, nothing can be imagined more wretched and myserable, then with Diuels to be cast for euer out of the syght of God, into eternall torments and paynes of Hell, at whose very remembraunce, the Diuell hym selfe in an horrible rage dooth quake and tremble. For sith God is altogether infinite, and his iustice incomprehensible, and sinnes be cleane contrary to his vnspeakable iustice, it must needes folow, that they also must be punished with eternall paynes. And that this is true, our heavenly father sheweth most playnly in his only begotten sonne, which for our sake he sent into the flesh, that he myght take vpon him the forme of a seruaunt, and suffer death for our offences. For the iustice of God, for our sinnes in our flesh, dyd exact sufficient satisfaction: and his diuine pitie, an infinite mercy towards all the elect. And therefore the Sonne of God, of one substance with his eternall father, and clearenesse of his glorie, was almost compelled to subiect him self vnder him,

N.i.

that

Of the second comming of Christ,

that so he myght pacifye Gods anger , and publishe
hys vnspeakeable mercy towards all mankynde : espe-
cially towards all them which woulde wyth a lyuely
fayth take holde of, and imbrace hym . Nowe that
the mynde of man myght conceyue the greatnesse of
Gods displeasure agaynst our synnes , the holy Scrip-
ture fetchyng similitudes from sensible thinges, dooth
lyuely set the same before our eyes : that so if our flesh-
ly and flexible hartes geue any credite to the manyfest
woorde of God , and be not hardened lyke stones , we
myght conceyue the greatnes of the same . For Christ
dooth compare that eternall castyng out of hys fa-
uour , to a very darke pryson , to euerlastyng fire and
vnquenchable, to extreme horror, with perpetuall gna-
shing of the teeth : And *Iohn* in hys *Reuelation* sayth,
that the vngodly shalbe throwen into a fiery lake, full of
Brymstone , in whych they shalbe continually for euer
tormented : than the which, mans mynd can thinke no-
thing more horrible, more intolerable. All which *Sybill*
in her Oracles comprehended in these verses translated
out of Greeke.

Matth. 25.
Luc. 13.
Matth. 13.
Apo. ca. 20
21. 22.

*Nec erit modus ullus eorum
Ploratus, neque vox tristes distincta querelas
Diuersas referet : verum sub nocte profunda
Tartarea nigra, lamiantem dolore, profundum
Clamore tollent : atque in regione profana
Ter tantum soluent, quantum fecere malorum,
Igni confecti multo : tum dentibus omnes
Stridentes, acriter abescent vique, siveque
Optandum mori dicent, fugientque vocantes.
Non iam mortis enim requiem, non noctis habebunt.
Multa quidem frustra supremi numina Patris
Orabunt : sed eos tunc auertetur apertè.*

Ne shall their woofull cries haue ende,
Nor yet their earnefull plaintes abroade distincted voyces send.
But weltring still in darknesse deepe, in hel which still doth raigne,
Shall lift their clamour frō the depth when they be pinchd with paine,
And in that wicked region shal suffer smart, and such,
As equall shalbe to their wicked deedes, and twice so much.
Tormented still in hugie flames of fire, then shall they first
With gnashing teeth quite pine away in paine, and parching thirst.
Then shall they wish for death, and whyle they call, flie fast afright.
Thus shall they neuer rest from dolefull death, and noysome night,
And often to the father highe shall call, and sue for grace,
But all in vaine : for from their cries he shal turne backe his face,

O that blyndnes of mans mynde, and that madde
doubtyng of these diuine promyses of eternall lyfe : O
that hardned and flyntie hart of ours, whych is not
mooued, no not wyth these horrible threatens of Gods
heauie displeasure, but continuynge securely in all im-
pietye, neuer asketh pardon for such wilfull offending,
and amendeth : euen as though the scripture were but
lyes, and these diuine Oracles prophane fables. For
by those things which haue come to passe, and by true
demonstrations of Gods holy spirite, it is apparant,
that nothyng is more certayne, than that the end of all
thinges hangeth on our shoulders. Truly great is the
force of synne, and marueylous is the rage of Satan in
these latter dayes, he endeuoureth by all meanes that
possibly he can, to bring the whole world into a despe-
rate securitie of lyfe, that so he may haue many parta-
kers of hys tormentes in hell, from which there is no
redemption. But how much better had it been, we had
eyther neuer beene borne, or at the least beene voyde
of reason wyth beastes and Serpentes, or els beene dis-
N.ii. patcht

Of the second comming of Christ,

patcht as soone as we were borne, if eyther we enioy not that place for which we were created, or come not to the celestially Paradyse, and to the marryage of our Spouse our Lorde and Sauour Iesu Christ, where shalbe the full abundance of all delyghtes, and perfection of all pleasure.

An exhortati-
on to watch-
fulnes,

Luc. 21.

Math. 24.

Wherefore let vs cast from vs, both our carelesse securitie, and mistrust of the promyses of God: let vs renounce the Diuell, and all the woorkes of the fleshe, which are not sufferable by the woord of God, and let vs listen to the friendly admonition of our Sauour Christ, warning vs in these wordes: *Take heed, least at any tyme your mindes be ouerladen with sursetting, and dronkenness, and cares of this life, and so the suddayne daye of the Lorde take you vnawares: for euen as a snare, it shall come vpon all which sit vpon the face of the earth. Be ye watchfull therefore at all tymes:* (and as Matthewe addeth, *because ye knowe not the houre in which your Lorde wyll come*) praying, that ye may escape all these thinges which are to come, and may stande before the Sonne of man. For if the comming of theeues and stealers of our earthly goods be to bee feared, wyth how great care, with how great diligence and watchfulnesse, should we seeke to escape those enemyes which would spoyle vs of our eternall ryches, and Kyngdome of heauen? Here we vse great heede and wysedome to preferue our mortall bodyes from hurt and daunger: but to saue our soules which are immortal, from eternall paynes in hell, we are altogeather carelesse, nothyng circumspect. And yet more would it besee me the chyl dren of lyght, to be more carefull in seeking and keepyng those thynges whych are celestially, than are worldlyngs paynesfull in enriching themselves wyth such thynges as they are neyther sure to enioy whyle they are a lyue: nor can assure them of any ioye when they are dead. Yea let vs thinke
and

and perswade our selues , that in the syght of God it is not shamefull , but abhominable , that the elect or chosen people of God which should be wyse and circumspect , shall in thys care be surpassed of wicked worldynges : and the more hyghly we displease our God, by how much the things which we so litle esteeme, are more excellent than that whych they so hunt after , betweene whych (so surpassing is the treasure prepared for the godly) there is no comparifon. Thys exhortation though it pertayne to all men at all tymes , yet now especially in these daungerous dayes, in which euery where we see so many by suddayne and straunge death to be taken out of this world : and because euerye man shall dye (thoughe the certayne houre and daye none dooth knowe) and shall eyther woofully be sent among the Diuels into hell, or ioyfully be receyued into the felowship of the faythfull in heauen.

Wherefore syth the spirit in the faythfull is willing, but the fleshe verye weake and blynde in heauenly thynges , we are to beseech our heauenly father in continuall prayers, that by hys holy spirit he would dayly more and more encrease and strengthen our weake and feeble fayth. And therefore we hartely desire thee O eternall father, that thou wylt not vtterly breake vs, though we bowe not as we should , neyther deale with iustice, though wee doo not our dueties , according to thy wyll : but keepe vs good God in thy welbeloued Sonne , illuminate our myndes with thy holy spirit, by which we may be prepared to all good woorkes, in true holynesse, and newnesse of lyfe : that so with *Paule* wee maye desyre to leaue this world and to bee with Christ , and so in the commyng of the Lorde, being founde readye wyth oyle in our Lampes , and adorned wyth our wedding garmentes , we may fynde en-

Of the second comming of Christ,

trance to the Lordes mariage, which thou for thy sonne,
and his beloued spouse the Churche hast prepa-
red, and appoynted, from the beginning
of the world. To thee therefore O
heauenly father, to thy onely be-
gotten sonne, and to the holy
ly Ghost our comforter, be
all praise, honour, and
glory, for euer and
euer. Amen.

(..)

FINIS.

¶ *Imprinted at London, nigh vnto
the three Cranes in the Vintree, by Tho-
mas Gardyner, and Thomas Dawson, for
Andrew Maunsell, dwelling
in Paules Churchyard.*

